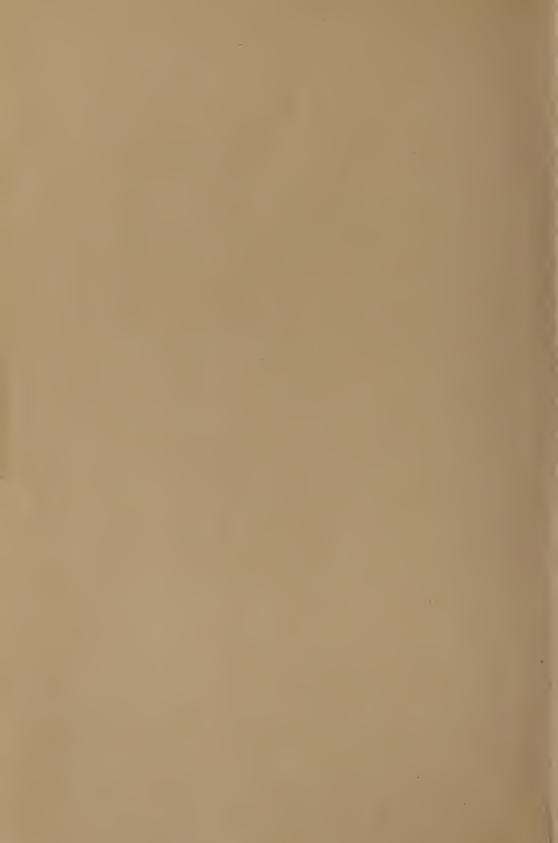




Invision I.

Section 7









The Missionary Review of the World

VOL. XXXVII. OLD SERIES

VOL. XXVII. NEW SERIES

Founded in 1878 by REV, ROYAL G. WILDER, D.D.

Editor-in-Chief, 1888 to 1911 REV. ARTHUR T. PIERSON, D.D.

JANUARY TO DECEMBER, 1914

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LONDON

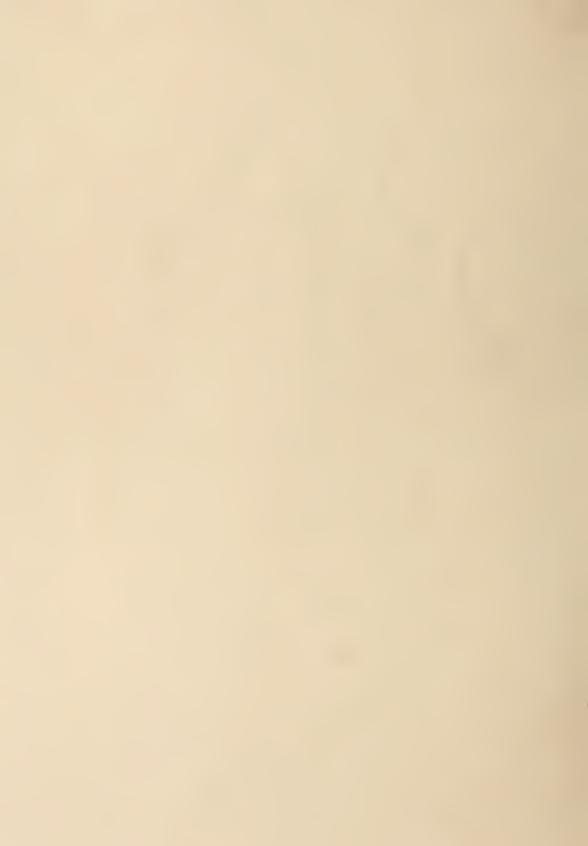
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THE MISSIONARY REVIEW OF THE WORLD, SEPTEMBER, 1914.

SOME QUESTIONS ANSWERED IN THIS NUMBER PREPARED BY Mrs. F. M. Gilbert, Brooklyn, N. Y.

- 1. What historic use was made of the little Japanese basket?
- 2. In what oriental country has a woman president of a life insurance company taken up evangelistic work?
- 3. To what country did Cecil Rhodes say that the world would look in the future for its gold, silver and copper?
- 4. What was the "Stone of Persecution" and what did it commemorate?
- 5. Why was the Bible for Uganda made only three inches long?
- 6. What errand of the Japanese emissaries so greatly astonished the Chinese Viceroy, Li Hung Chang?
- 7. In what mission field has the feminist movement gone farthest in the church?
- 8. Who were fined at the Sunday-school Christmas party?

9. What "two little white devils" have recently come into China?

- 10. Why did the Japanese say that he felt unworthy to be called a "Christian Traitor?"
- 11. What imitation of the Bible is being issued by the Buddhists of Japan?
- 12. What price was asked for the copy of the Roman Catholic Bible in Mexico?
- 13. To what great task did Li Hung Chang set himself before he died?
- 14. Over how many sessions of the Japanese Parliament has a Christian been the presiding officer?
- 15. Why did the Christian worker never ask God to bless his plans?
- 16. What modern invention is largely used in the suppression of the opium traffic?
- 17. How were the prayers of the young Japanese answered after his death?
- 18. What one English word could the young Japanese say when he visited Perry's ship at midnight?
- 19. What is the "slogan" of the British-American Tobacco Company in China?
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MEXICAN INDIANS DREST FOR A RELIGIOUS FEAST



MEXICANS AS ROMAN SOLDIERS IN THEIR PASSION WEEK PARADE SAMPLES OF SPECTACULAR RELIGION IN MEXICO

MISSIONARY REVIEW OF THE WORLD

Vol. XXXVII, No. 9

SEPTEMBER, 1914

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SIGNS OF THE TIMES



A FORWARD STEP IN MEXICO

\\/ ITH the resignation of Huerta and the drawing together of the warring factions in Mexico, the prospects of peace and prosperity are brightening for the harassed people of the republic. It is eminently fitting, therefore, that the missionary forces should also come together in conference and plan for better cooperation and greater efficiency. From June 30th to July 1st a most important meeting was held in Cincinnati at the call of the Latin-American Committee of the Foreign Mission Boards of North America. Sixty delegates, represented eleven Boards and Societies engaged in evangelical work in Mexico, and included leading secretaries and missionaries of all the important Protestant organizations having work in Mexico.

A most careful study was made of the location of all the Protestant Mission Work in Mexico, and the facts concerning the population, schools, churches, and various other mission activities. Five Committees were appointed to whom was referred all questions to be taken up by the Conference.

- (1) Press and Publications
- (2) Theological Education and Training Schools
- (3) General Committee on Education
- (4) Territorial Occupation
- (5) General Committee to consider all other questions

The spirit of unity, of harmony, of brotherly love, of willingness to cooperate, was so pronounced that a practical unanimous vote was obtained on nearly all the recommendations.

The following are among the recommendations for cooperation that will be made to the various Boards and Societies, and which we hope will be adopted by them as the basis for future work in Mexico.

I. In publication work a Joint Depository and Selling Agency at Mexico City; the present Church Papers united into one; an illustrated

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this Review, but do not acknowledge responsibility for opinions exprest, nor for positions taken by contributors of signed articles in these pages.—Editors.

Young People's Paper; a joint publishing plant in Mexico City.

- 2. In Theological Education the establishment of a Bible Institute. to be known as "The Bible Institute and Theological Seminary of the Evangelical Church in Mexico," under the control of a Board of Directors elected by the Missions or churches cooperating in its support. A complete course of Theological lustruction. Courses in Methods of Church Work, Music, and for those who wish to serve as Evangelists, Y.M.C.A. and Y.W.C.A. Secretaries, Deaconesses and Lay Workers. It was recommended that the Institute be located at Covoacan. Federal District, on the property now used by the Presbyterian Mission for its College and Seminary.
- 3. In General Education that Domestic and Manual Arts be taught in all schools; that Elementary Mission Schools be carried on wherever there are organized congregations, At least one high-school for boys and one for girls in each missionary territory; a joint committee on education, to supervise and unify all the educational work; a consolidation of the higher grades of the primary schools in places occupied by two or more denominations; a union college for men and women at some central place; normal, industrial and kindergarten training schools some central place.
- 4. Possibly the most important discussion centered about the question of territorial occupation. There was at the outbreak of the recent revolution an average of one foreign missionary (including wives) to 70,000 of the population, but fourteen states of Mexico, with a population of the population o

lation of over five millions have no resident foreign missionaries. In same states there is one missionary to each 12,000 people; in others not one to a million. There are thirty-nine mission high-schools in fifteen states, while in the other fifteen, with a population of six millions, there are no such institutions.

In view of these facts a resolution was presented, calling for the redistribution of all the work of all the Boards so that the entire territory should be occupied; that there should be no congestion of schools or churches; and that denominations closely affiliated, like the Northern and Southern Baptists, Northern and Southern Presbyterians, should be given distinct sections of the country contiguous, so that the work might be carried on more efficiently.

In closing its report this Committee on Territorial Occupation recommended that in the development of the work in Mexico, and in the effort to provide for the occupation of the whole country definite denominations be regarded as primarily responsible for the occupation and missionary cultivation of the States indicated.

The delegates were ready to yield personal preference and even denominational advantage, if thereby the work of the Kingdom might be advanced. (See Map facing p. 661.)

5. The General Committee on Mexico recommended the appointment of a Committee of five, to prepare "A Message to the Mexican People," patterned after the "Message to the Japanese People," published last year, and signed by seven hundred missionaries at work in Japan.

Another important recommendation was that while the various evangelical bodies of Christians at work in Mexico should each retain its own denominational name, that henceforth all the churches should be known by the common appellation of "The Evangelical Church of Mexico," the special name of the denomination being added in brackets.

If these plans are adopted by the Mission Boards and are put into effect with the full cooperation of the various missionary bodies a new era will dawn for Mexico and an example will be set to the workers in other lands.

THE EUROPEAN CONFLICT

ITH scarcely a moment's warning six of the so-called Christian nations of Europe have turned from the pursuits of peace and friendly intercourse to engage in a deadly conflict that would seem not only unreasonable, but impossible in this enlightened age. Diplomacy has been futile, the Hague Peace Tribunal is an empty farce, the intermarriage of European sovereigns not only fails to prevent conflict but makes this a patricidal strife. pediency, cost in men and money, business interests, even the profest religion of Jesus Christ have all failed to prevent this dreaded and deadly conflict.

The combined populations of Servia, Austria-Hungary, Russia, Germany, France and Great Britain (not including Colonies), amounts to over three hundred and forty millions. The available armies and navies number seventeen million men, and it is estimated that the conflict will cost not less than \$10,000,000 a day, in addition to all

the property destroyed and the business losses. In addition to this, Italy and Greece, Holland, Belgium, Denmark and other countries may be drawn into the conflict. In that case 800,000 more men would be added to those bent on the needless murder of their fellows.

The immediate occasion for all this flaming passion and destruction was the assassination of the Crown Prince of Austria, for which Servia was charged with responsibility. Austria determined upon revenge, Russia stept in to protect her protege, Germany as an ally of Austria joined against the Great Bear, while France and England have come to the aid of their ally Russia. The whole conflict seems useless, suicidal, murderous, criminal. What the end will be only God can tell. Is it the beginning of the end—the wars of Nations—the conflict at Armageddon, the final cataclysm? Some so prophesy, as they have prophesied before. Even the wisest may not be able perfectly to read the signs of the times, but we believe that even in this the final good purpose of the Almighty will be wrought out. God rules the universe, tho for a time men and nations may refuse to follow His leading and to obey His principles. After the storm will come peace, and the time will come when men shall learn and practise war no more. Experience teaches what the Gospel proclaims, that neither self-interest nor expediency, the terrible destructiveness of modern warfare nor the financial influence of commerce, the friendly intercourse of nations, nor the growth of intellectual culture will prevent men from entering upon foolish and useless conflicts—the only hope for the world

is absolute surrender and full obedience to the will of God as revealed in the life and teachings of Jesus Christ our Lord. May He come quickly whose right it is to reign. "Even so come, Lord Jesus."

PLANS TO EVANGELIZE JAPAN

A S a result of the Continuation Committee Conference in Japan last year definite plans are being worked out for a more adequate occupation of neglected fields, and a combined and systematic effort to reach classes in that Empire. It is important to note that while the population of the islands (not including Korea and Formosa) is 51.287,091, four-fifths are living in rural communities, and 96 per cent. of these are as yet untouched by direct Christian influences.

There is a general spirit of cooperation among Protestant Christian workers in Japan, and in country districts there is little overlapping or duplication of effort. While only one-fifth of the population live in cities threefifths of the missionary force is now located in eight of the large cities.

The classes among the Japanese most neglected are the agriculturists, merchants, coolies, military and naval forces, priests, nobility, prisoners, geisha girls and prostitutes.

The plans now under consideration, or in process of promotion include an increase of Christian missionaries; a division of unoccupied territory; an effort to increase the number and efficiency of Japanese Christian workers; eminent Christian speakers from abroad to conduct meetings and conferences for the deepening of Spiritual life, and a three-years' united evangelistic campaign to reach all classes and communities (this be-

gan in April, 1913) in Japan. March 1, 1914 was appointed as a special day of prayer for work and workers in the Sunrise Kingdom.

The resident Protestant Christians (according to the census) now number 52,972, or a little over one in 1,000 of the population. The goal set is more than 100 per cent. increase in the missionary force -or from 406 to 1,000, or about one to 50,000 of the population, and a fourfold increase of Japanese workers—from 1,366 to 5,000—or one to every 10,000 of the people. An urgent call also comes for a Union Christian University, and a federation of the Christian schools already established.

Japan is not yet adequately occupied for Christ. The doors are wide open, the hearts of men are prepared as never before, the people and the Government alike are confessing their need of a new moral basis that the old religions do not supply, and are tacitly if not openly looking to Christianity to furnish this basis. Now is the accepted time for Japan.

THE BAPTIST PROGRAM

A NOTABLE series of meetings of Baptists was held in Boston, when over three thousand representatives came to celebrate the one hundredth Anniversary of the American Baptist Mission, and for the Annual Northern Baptist Convention (June 17-25). Among other steps taken for an advance movement was the appointment of a strong United Missionary Campaign Committee, with Rev. Emory W. Hunt, D.D., as Chairman, to conduct an extensive and comprehensive campaign: (1) To recover lapsed mem-

bers and win others to Christ; (2) To study the social needs of the various committees and make an effort to meet them; (3) for the missionary education of the whole church.

The American Baptist Foreign Mission Society appropriately celebrated the centenary by electing as Honorary President for life the Rev. Edward L. Judson, D.D., son of the famous pioneer American Baptist missionary.

According to the reports given at the Convention the Baptists are doing a "billion dollar business." Their church property is valued at \$167,-000,000, and the current expenses annually amount to over \$20,000,000. There are now seven hundred Baptist missionaries of the Foreign Mission Society on the field, and the contributions have increased from \$1,000 of one hundred years ago to over \$1,000,000 during the past year. In one hundred years about 330,000 converts have been gathered from Baptism in European heathenism. stations brings the number up to 585,000. 60 per cent. of the native mission churches are now self-supporting.

During the coming century the Baptists propose to emphasize the development of native churches and leaders on the mission fields.

The Baptist Home Mission Society plans in future to cooperate more closely with state conventions, and with city mission societies. Two great problems are the foreigners settled in New England, and the supply of pastors for churches speaking foreign languages.

The increase in missionary statesmanship, both in home and foreign missions is a marked sign of the

AMERICAN UNIVERSITIES AND MISSIONS

COLLEGES and universities were originally founded to train Christian scholars and ministers, and the missionary enterprise has always drawn on them for a majority of the missionaries sent out. To-day, however, the relationship is even more vital. The movement among the universities toward direct representation on the mission field, sometimes acting through the boards, and sometimes independently, is a comparatively recent development, and is steadily growing. The first in the field was the British Universities Mission of Central Africa. Princeton both mans and finances the Y. M. C. A. work in Peking, and to-day the Princeton building is the most imposing modern edifice in Peking. Harvard men have made themselves responsible for the upbuilding of a medical school at Shanghai, now a noteworthy and widely known institution. The University of Pennsylvania's work is of the same kind, till recently at Canton, now to be carried on elsewhere. Oberlin, some ten years ago, undertook a work in the province of Shansi, where Oberlin missionaries perished in the Boxer insurrection, and where Oberlin now is in charge of educational work through all grades in a large district. Dartmouth men have raised sufficient funds to support a Dartmouth representative in the High School at Mardin, Turkey, and are sending out Mr. Edward Jahn, a direct descendant of the founder of Dartmouth. men have a mission in Hunan, at Changsha, in the heart of China, for "Ya-Li" opened as a collegiate school

in 1906; a hospital and dispensary was started in 1908. The University of Michigan has also undertaken the support of a medical mission in Arabia, and other colleges and universities are linking up to this forward Christian movement. The reflex influence on college men is helping to develop them in character and practical Christian service.

MISSIONARY CONFERENCES FOR TEACHERS

N various parts of the world, the student movement is paying special attention to a class of professional students who have hitherto had little consideration, namely, those preparing to be teachers. The British Student Movement, in addition to the two general summer conferences, has held for the first time a special conference for students in Normal Colleges, i.c., for those who are preparing to teach in elementary schools. This is designed to help them in their preparation for their life-work by raising their ideals concerning their profession, by helping them with some of their special problems, such as the teaching of Scripture, and by bringing them the spiritual help which it is the aim of the Summer Conferences to give to the students who attend. In Ceylon also a new feature in the student movement this year has been a Conference of Christian Teachers. Teaching hitherto has been looked upon as a profession only to be entered if the door to law or medicine or the civil service was not open. At this conference those who were present realized, many of them for the first time, what a noble calling is theirs and what opportunities they have for Christian service in the classroom and outside.

GERMAN UNION IN CAPE COLONY

COR some time overtures have been made among the three German mission societies, Berlin. Barmen and Brudergemeinde, in the western part of Cape Colony, seeking closer union. These overtures were furthered through a conference of the superintendent of the three societies at the Berlin Station, Riverdale (December 9-11). The superintendents found that the three societies desired not only to work together, but entire church union. It was resolved to form a committee of six, who would work out the necessary plans. The proposals of this committee are then to be presented to the several conferences for approval. If possible, a general conference of all missionaries of the three societies is to be called in 1915.

One great need is a union school for the education of native helpers and preachers. The Seminary of the Brudergemeinde in Gnadenthal has been considered for this purpose.

The publication of a union weekly paper is also planned, to be printed in Gnadenthal, and edited by missionary Marx of the Brudergemeinde, and by the Rhenish missionary Holzapfel. A new union hymn book is also under consideration.

A conference of representatives of the home administrations of the societies in question, which took place in Berlin in February, heartily agreed to the proposals of the Cape Conference.

CHINESE PROVERBS

"The deeper your cave, the smaller is your heaven."

"Do no wrong by light and you'll see no devil at night."



WHERE ANTI-CHRISTIAN EDICTS WERE POSTED IN JAPAN
The Tokiwa Bridge over the outer moat of the Castle. The old edict-board prohibiting Christianity is behind the fence, under cover

A Missionary Statesman of Japan

GLIMPSES OF THE LIFE AND WORK OF DANIEL CROSBY GREENE

BY WM. ELLIOTT GRIFFIS, D.D., L.H.D.



OD works not in one land and age only, but His Holy Spirit moves, in all ages and in many lands, to bring about one result. Nearly a

century ago, a stream of influences began to flow out in Japan to meet the rill from "far off" America. When these united they were to become like the river of Ezekiel's vision—a life-giving stream.

On January 7, 1828, at the home of William Ropes in Brookline, Mass., a little company of Congregationalists assembled to pray for the conversion of the world. A tiny basket, made in Japan, was placed on the table to receive the offering. It may have been bought from a sailor on a Dutch ship, the

only foreign craft then admitted into the waters of Japan. The offering on that day amounted to fifteen dollars. In this company was probably a young man, Mr. David Greene, who that year began two decades of service as Secretary of the American Board of Commissioners for Foreign Missions. His wife, the granddaughter of Roger Sherman, a signer of the Declaration of Independence, was a daughter of Jeremiah Evarts, also the Board Secretary and its Treasurer during twenty years.

To David Greene and his wife were born twelve children, one of whom, Daniel Crosby Greene, saw the light at Roxbury, near Boston, on February 11, 1843. In 1848 the family removed to Westboro, Massa-

chusetts, where, and at Windsor, Vermont, young "Crosby" spent the early years of his life. His mother died in 1850 and his father in 1866. Three years later he himself became the first missionary of the American Board in the Empire of the Rising Sun.

In the meantime, in this hermit empire, seven thousand miles away, was breaking the rosy dawn of a new day. Even then a few far-seeing minds saw that Japan had retrograded by isolating herself from the world. It was on a biography of one of these Japanese "morning stars of the reformation" of 1868, named Takano, that Daniel Crosby Greene spent the last hours of his life, translating into English, in 1913, the native biography. In the line of spiritual succession to Takano was a scholar named Yoshida Shoin, who after rowing in a fisherman's boat many miles in the darkness, stood at midnight on the deck of Commodore Perry's ship. To the officer of the deck, he could utter but one intelligible word: "America! America!" The bosom and sleeves of this passionate pilgrim on the road to knowledge were stuffed full of paper and writing materials to take notes of what he should see in the United States.

Under the ban of a government that excluded all aliens and included all its people in the prison of ignorance, Yoshida Shoin was thus risking life and limb, braving torture and punishment. Commodore Perry, in honor bound, remanded him to the authorities, and he was thrown into prison and was afterward handed over to the authorities of his clan in the far south. There, in domiciliary

confinement, he set up a school to which flocked admiring pupils. On President Garfield's theory as to what constitutes a university*—here was one of the greatest schools ever known on any continent. Its graduates, inspired and kindled by the fire of their master's spirit, created a nation. Later, they became leading princes, ambassadors, premiers, ministers of state, eminent jurists, and military leaders. There were such well-known men, as Ito, Kido, Yamagata, Katsura, and others who have made and guided the new Japan that has surprized the world.

So it came to pass that, in God's plan, the two streams of influence in the East and the West united to form one river for blessing the world. Katsura, mightiest of Dai Nippon's modern premiers, and Daniel Crosby Greene, the "father of the American mission in Japan," were born within four years of each other. After forty vears or more of service on the same soil, they died at nearly the same time and within a few miles of each other. In the world's harvest field, tho with variant methods and ideals, they were binding the selfsame sheaf. Which was greater? Some, who are well able to judge, think that the excellency of both dignity and power belongs to the missionary.

My own remembrances of Dr. and Mrs. Greene began at 9 A.M., on Washington's birthday in 1871, at Kobe, where, as bride and groom, they were making a new home in a four-roomed bungalow. On my way from Tokyo, to the west coast, I stopt at the new seaport, then hardly

^{*} A log of wood, with Mark Hopkins as teacher at one end, and a pupil at the other.

five years old. There was then no railway or telegraph, milled coin, or postage stamp, or indeed hardly anything which might suggest the Japan of to-day. Both animate and inanimate objects had a strange and medieval, as well as an oriental look. Within that Christian dwelling place, however, it seemed as if all the glory and brightness of the western homeland had found their focus. My hosts were hospitable and charming in manners, and there was also an aroma of refinement and high ideals that captivated one. I recall with what fine spirit, vet with true courtesy, this patriot (who had been a soldier in the Rhode Island Cavalry during the Civil War) defended his country against the cynical diatribes of a woman who attacked indiscriminatingly all things American. There, too, I met a very winsome young Japanese scholar, Ichikawa, of whom I shall speak again. After two days I left Kobe with regret, to disappear—by boat up the river and by horseback over the mountainsinto the great northern Buddhist stronghold, Echizen. For a year the Greenes were my nearest Christian neighbors, tho scores of leagues away.

On the 13th of July, 1869, after Joseph Neesima had pleaded with Congregationalists to open a mission in his country, the Prudential Committee of the American Board recommended the Commissioners to begin the work in the Sunrise Land. At Pittsburg, Pa., next year, the proposal was ratified by the Board, and Daniel Crosby Greene and his bride were chosen to go as pioneers.

Where was the money to be ob-

tained with which to start the mission? Now emerges a romance of missions! That little Japanese basket before the praying company at Brookline, in 1828, no doubt redolent with an "Oriental fragrancy," proved to be in 1869 "a golden vial,



DANIEL CROSBY GREENE

full of odors, which are the prayers of the saints." The gifts of coin dropt into that basket, with the idea of having Japan some day open to the gospel, continued for several vears, and amounted to \$600. The American Board added \$600 and put the total, \$1,200, out at interest. In 1869 this money, with added sums and interest amounted to \$4,104.23, enough to pay the passage of the two pioneer missionaries and to start the mission in Japan. original members of the band kept on praying, and one left \$500 in her will for further work.

The pioneers sailed, November 4th, from San Francisco, on the America, and after a voyage of twenty-six days, sighted Fujiyama and landed at Yokohama.

They spent the winter at Tokyo and opened services in English for the few foreigners in that city of a million people. In the spring they decided to settle at Kobe and arrived there on March 31, 1870. With the exception of Rev. (afterward Bishop) C. M. Williams, in Osaka, twenty miles away, the Greenes were the only missionaries between Yokohama and Nagasaki.

In 1871 no organized Christian church yet existed in Japan, tho nine believers had been privately baptized. Some daring young leaders had carried the boy Mikado to Tokyo and had there set up a new government, whose stability was as yet very uncertain. Over two hundred daimios. some like independent princes, traveled with armed retinues and before them the common people prostrated themselves by the roadside. capital was thronged with sworded clansmen only too ready to use their murderous weapons. No national army or navy was yet in existence. The Government made slight concealment of its hostility to the foreign religion. In all the cities, towns and villages, by the ferries and in the market places, there glittered the fresh, black ink of the notice-boards on which were renewed the old edicts against "the evil sect called Christian." With my own eyes I saw bands of native Roman Catholic Christians, roped together by scores and hundreds, sent under armed guard to distant mountain prisons. This spectacle of suffering humanity, in which the tradition of the old faith had been kept secretly for two centuries, imprest me mightily.

I had been in Fukui less than four

months, before Dr. Greene's teacher, Ichikawa, was seized in the dead of night and thrown into a hidden prison. Undaunted by the menace of death, he confest himself a Christian, and tho the sword did not fall, he died in prison November 25, 1872. These were the days of brutal persecution that makes Japan of 1914 hang her head in shame.

Afterward, in discussing this matter with the American minister, De Long, a rough but noble specimen from Nevada, I heard him predict the failure of the great embassy then starting to the Treaty Powers and round the world. So long as the Japanese practised barbarism, the nations would mock at their claims to be reckoned as civilized. The embassy heard the same sentiment from Secretary Hamilton Fish in Washington, and every other capital of Christendom.

Through bitter experience discovered the fact, and splendidly did they acknowledge their mistake and make reparation. On the 19th of February, 1872, as the by the waving of a magician's wand, the Ko-satsu disappeared. The way in which the Tokyo statesman induced the blood-thirsty Shinto and Buddhist fanatics to cease their open persecution was by saying: "the people are already sufficiently acquainted with the matter." To-day only a few of the once terrifying wooden edict boards survive in the museums. This persecution of 1870 was fairly attributed to the abused dogma of Mikadoism.

Dr. Greene was first of all a scholar, and yet he possest intense penetrative sympathy. Throughout his adult life he was a humanist. He attended college at Middlebury and Dartmouth, and studied theology in Chicago and Andover. Tho saturated with scholastic theories, he was yet never frightened by the newer learning that unhorsed many a doughty pulpiteer at home and made others juggle with their consciences

the conservative views melted together as in dissolving film pictures, and the result was a most successful version, smooth and luminous.

Besides the classics of the ancient worlds of thought, Dr. Greene read easily French, German, and Italian, often refreshing his mind by un-



A RURAL TOWN IN JAPAN

It was such towns as this that Dr. Greene visited on his missionary journeys
(Notice the fire-bell on the ladder)

between pelf and truth. To Daniel Greene there was no "new," no "old" theology, but always eternal truth freshly apprehended. He could distinguish between the windmills of speculation and the masonry of solid reasoning. He sat for years with Hepburn and Brown—men of the older day and scholarship—in the translation of the Holy Scriptures. Without clash, the progressive and

shackling it from his own inherited mental molds and his own vernacular. French helped him in translation to shake off the too strong influence of the English version—which becomes the snare to so many missionary translators. He sought, as a prospector for gold, and often waited long for the right, the supreme word. He insisted his children should know Cæsar and other

classic authors, not only as texts or instruments of torture to young minds, but as real history and literature. He encouraged his Japanese brethren to be familiar with the best currents of the world's thoughts, recommending Bergson and Eucken. In a word, he belonged to the cosmopolitan world of letters and of the literature that endures beyond kingdoms and empires.

After organizing a foreign and a native church at Kobe, the Greenes settled in Yokohama, in June, 1874, and there the doctor issued an edition of the Chinese New Testament for Japanese readers—a work of vast value, especially in that critical epoch.

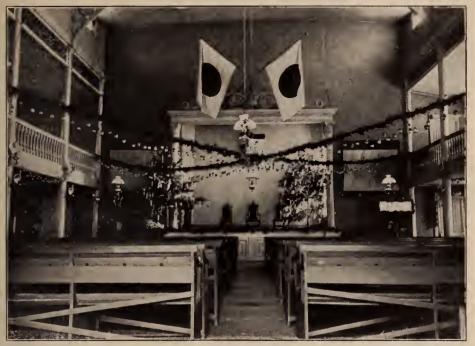
No educational institution America had so vital a hold on modern Japan, at its beginning, as Rutgers College, and probably none was in such close touch with the old home in Europe. The motto of the college on the Raritan is that of Utrecht on the Rhine, in the Netherlands-"Sol justitiae illustra," with the addition of "et occidentem"—or, in full, "Sun of (Divine) Justice, illuminate also the West." In 1866, the first Japanese students sent to study in America arrived at New Brunswick, N. I., the educational capital of the Reformed Church in America, and for several years Rutgers was the focus of the new hegira from the Far East, piloted by Verbeck. On the other hand, the Rutgers graduates in Japan, a dozen or more in number, from Ballagh, to the last one sent out, have made no mean record; Dr. Hamilton W. Mabie, "exchange professor" in 1913, being one of the latest witnesses. By Rutgers Mr. Greene was honored with the degree

of Doctor of Divinity, and in later years, his own alma mater, Dartmouth, conferred the degree of LL.D.

A revelation of Dr. Greene's daily habits of exercise, and one secret of his vigor, is seen in his celebration of the completion of the New Testament in Japanese in 1880, when he and Mrs. Greene walked to Yokoska, thirteen miles from Yokohama.

Dr. Greene's constant and penetrating sympathy with the people among whom he lived enabled him to see the Japanese side of things. For over forty years he was the wise and generous interpreter of Japan to the world. Once, on visiting a temple, when a native was praying, he led his friends aside until the suppliant's devotions were over. He was a true statesman in seeing into the heart of movements that seemed at first to hinder the growth of the Kingdom, but which often proved dynamos driving it toward the goal. Yet Dr. Greene was not blind to the faults of the canny islanders. He knew how these people despise flatterers, especially those who seek thus to gain their ends. No people excel the Japanese in the discernment of true friends. Ben Franklin's story of the man with "an ax to grind" is as a household word in Japan, and both the jokes and the subtle wisdom of poor Richard are highly enjoyed. They also have a keen appreciation for Abraham Lincoln.

A Christian home is a stedfast and easily comprehended argument for Christianity. Into the home of Mr. and Mrs. Greene, with its high ideals, were born five sons and three



THE PRESBYTERIAN CHURCH AT KOBÉ, DECORATED FOR CHRISTMAS

daughters,* yet Mrs. Greene was ever, in public and private, a noble helpmate for her husband. Tho the dust of father and mother now lies in Blue Hill Cemetery (Aoyama) in Tokyo, to the children the memory of their lives is still ever present.

Like Milton's deathless book, with "life beyond life" this home has, through nearly two generations, by spiritual induction, lifted others to the same lofty level. One of the missionaries of the American Board declared in 1913 that "'Pa Greene' . . . had much to do with kindling

The summary of Dr. Greene's life is as follows:

Ten years labor (1869-1879) at Kobe; one year's furlough at home; six years in Kyoto at Doshisha University, teaching theological students who were unable to read text-books in English, leading the devotional services, planning the architecture of Chapel, Hall and Library, with touring and evangelical work in Tamba, (1880-1886); furlough in Germany for Mrs. Greene's health. (1887-1890); in Tokyo (1890-1913). During these twenty-three years he was virtually Bishop of the mission, serving on almost every important committee; was trustee of several Christian institutions; was for years editor of the Mission News

and keeping alive that strong family feeling and loyalty that has prevailed among us."

^{*} The roll of these children reveals their parents' influence: (1) Evarts Boutell, Professor and Dean in the University of Illinois; (2) Mary Griffin, widow of Charles S. Griffin, Champaign, Ill.; (3) Elizabeth, Champaign, Ill.; (4) Roger Sherman, U. S. Consul, Hankow, China; (5) Fannie B., Ilankow, China; (6) Daniel Crosby, M.D., Newton Center, Mass.; (7) Jerome Davis, General Manager of the Rockefeller Institute of Research in New York City; (8) Edward F., Judge, Bend, Oregon.

(monthly), and "The Christian Movement in Japan" (an annual volume); was the constructive and inspiring leader in almost every new enterprise, including the organization of the mission into a juridical body holding real estate under the laws of Japan; supporter of the School for Foreign Children in Tokyo, and of the Language School for the training of new missionaries in the vernacular; President of the American Peace Society of Japan, etc. He led in urging the native churches to assume self-support, and during his last weeks was preparing a plan to celebrate in Japan the centennial anniversary of peace between the two great English-speaking nations. Dr. Greene was, materially spiritually, a wise master-builder.

A woman missionary who herself has been a noble and untiring worker in the field during forty years, recalled, at Dr. Greene's graveside, her own folly of 1869 at Andover. In the Old South Church, "a young man was pointed out to her as a Mr. Greene, who was going to the then almost unknown country of Japan." She acknowledged that she said to herself, "How foolish to give up country, friends, and life in America for Japan." Three years later, as a missionary's bride, she was welcomed into the home of Dr. and Mrs. Greene in Yokohama.

Do Japanese rightly appraise good work and unselfish effort for the uplift of mankind? Do they know true friends, and can they distinguish between flattery and service? For an answer count up, not only the memorials erected on the soil, but also the decorations awarded by the Emperor to gospel heralds and true servants of mankind. Attend a funeral, like that of Verbeck's or Greene's, and gather there an antidote for the venom dripping out of the ten thousand fangs of yellow journals or vote-seeking demagogs.

In the audience that overflowed the Ban-cho Church, in Tokyo, September 17, 1913, sat or stood nobles, statesmen, philanthropists, business men, pastors, church officers, and some of the famous Kumamoto band. For one hour and a half they remained, while verbal, written and fragrant offerings poured in from saddened and grateful hearts. The Emperor's tribute, the Decoration of the Third Order of the Rising Sun, told how, from peasant to sovereign, all Japan felt the loss. Christian unity was finely illustrated by the presence of speakers and auditors of many denominations.

Let us say, of the life thus ended, what is told of the best native sentence-poems—"The words stop, but the thought goes on." Treasured up to "a life beyond life" is the volume closed on earth. His race is run, but it behooves us to take up the torch that has been relighted at the waning flame.

"Looking unto Jesus, the author and finisher of our faith."

The Japanese Evangelistic Campaign

BY REV. S. H. WAINWRIGHT, M.D., D.D. Executive Secretary of the Christian Literary Society of Japan

Dr. John R. Mott, in sending us this letter for publication, says: "The three years' evangelistic campaign which has recently been inaugurated in Japan and in which all the missions are united, is a result of the Conferences held in Japan last year by the Continuation Committee. This letter throws interesting sidelights on what is now transpiring in nearly all parts of Japan as a result of this carefully planned and wisely led effort. This campaign is the best illustration with which I am familiar of the leaders of all the churches uniting in an effort to proclaim Christ to all the people of a large nation within a measurably short period of time."



N May 15th, I left Tokyo by express train for the Okayama Prefecture, a district rich in agriculture and manufacture in central

west Japan. A week had been set apart by the Committee of the Western Section for meetings in Okayama and auxiliary cities, as a part of the National Evangelistic Campaign. A number of speakers, lay and clerical, had been drafted into the service, two of whom were assigned to each public meeting.

Service at Takahashi

Leaving the main line of railway at Okayama, I passed through Inari, an important center of superstitious worship, and reached Tatai, where I took a jinrikisha and followed the winding course of the Takahashi River along a picturesque road, between high mountains and by the side of a clear stream, flowing over a bed of gray pebbles. As evening drew on, the valley ahead became lustrous with a silver mist and the crest of the mountains glowed with a fringe of light from the rays of the de-

clining sun. It seemed that I was traveling, not toward the old military castle at Takahashi on the top of the highest summit, but to some enchanted region with golden castles of which the Japanese dream. To what passions and struggles in the internal history of feudal Japan these castles throughout the country bear witness! Not only so, the patient toil of a subject population has left here a monument to itself. What a gigantic task to bring such massive stones from a distance and chisel them into suitable forms, and before the days of modern machinery to raise them to their place in the castle walls on the tops of high mountains! The Takahashi castle is on the crest of a mountain three thousand feet above the level of the sea, a castle in the air, an impregnable fortress reached only through the winding approach along the Takahashi Valley. Stone slabs along the wayside bearing the inscription "God of the Land," monuments to the noteworthy dead, shrines and temples, and thatched cottages, in which could be heard and seen the domestic looms weaving matting for

the export trade, added quaintness to the scenes.

About three miles this side of Takahashi, the pastor and one of the official members were waiting to meet Professor Kovama and myself, and a little further on six or seven members were stationed to give us a welcome to their community. No sooner were we seated on the floor in a good Japanese home, than other members of the church (Congregational) called and extended to us a cordial greeting. The bustle at the church when we entered made still more certain the favorableness of our opportunity. The church building was filled by eight o'clock, and about seventy-five boys sat in front on the floor. Every seat was occupied below and in the gallery, while men were standing at the back of the room and outside every window. When the second message had been delivered, it was a quarter to eleven o'clock, and yet all remained. No one seemed to be wearied or inclined to hurry away.

I remained over for the service the next morning at eleven o'clock, 'it being the Sabbath, and spoke to a good-sized congregation on theme of "The Cross." On the platform there lay a rough stone, the size of a man's head, into which had been chiseled in Japanese "Stone of Persecution." In the foundation of the building similar stones had been laid, gathered up after an attack on the first preaching place in that community which had been demolished with these stones. leading men in the community are members of the congregation, and enjoy in peace the word which at first they received in much affliction.

With Professor Hino in Kasaoka

From Okayama I went to Kasaoka, an important city by the shore of the Inland sea, and on the main railway line. Here the official members met us at the station. Professor Hino, of the Doshisha, was with me to speak, and again the church was filled: all listened until eleven o'clock without showing the least bit of weariness. In the audience were Buddhist priests drest in their characteristic robes, and many of the prominent people of the community. One who had resided in America spoke with pride of having heard D. L. Moody and Lyman Abbott.

The Salvation Army, the Methodists and Congregationalists had united for the meetings at Kasaoka. Enjoying a good degree of popularity among the Japanese, the Salvation Army is extending its work into the interior, and, without the ordinances, is assuming the form of an ecclesiastical body or church. I asked the young officer, a Japanese, if the ordinances were administered to those who united with them. He replied that they had nothing but a "swearing in" ceremony. The preaching service was most effective, and much enthusiasm was felt by the local Christians for the cause. The results of the meetings can not be fully known, as the net was not cast. the plan being to follow up the work with personal visitation.

Madam Hiraoka at Tsuyama

On the 18th I returned to Okayama and took a light railway to Tsuyama, a castle town in the hills on a high plateau. Madam Hiraoka with her valet was on the same train, and was to be my co-worker in the meetings at Tsuyama. She is a daughter of the Mitsui family, one of the wealthiest in Japan, and best known in industrial circles. She herself is very wealthy and has large investments. She was converted two and a half years ago, at the age of sixty-one. She wore foreign attire, including a foreign hat, spoke a little broken English, and proved to be a most interesting companion. hundred women gathered in church for an afternoon meeting, and listened with profound interest and attention to the addresses, especially to that of Madam Hiraoka. At night, she told the mixed audience which filled the church the story of her conversion. It was a beautiful testimony to Christ, related with sympathy of style—the thankful expression of one who felt she had trifled away time and come near losing heaven and her own soul. I have heard no Japanese Christian speak who had a truer perception of the significance of the word "grace," the strictest test of one's understanding of the genius of the Christian religion.

Fortunately, I had chosen for my theme the Christian salvation. In the meetings in Japan they insist upon having a subject for one's sermon, and this and the name of the speaker are written on a long strip of paper in perpendicular writing and suspended in the front of the room where all can read them. At the close of the meeting the pastor asked all to retire who wished to do so, and others to remain for prayer. The solemnity of the moment was impressive. Scarcely more than ten persons left the room. All remained

seated. The sobs of women could be heard in the audience, and the men sat with bowed heads, as prayer after prayer, such as are fashioned by the Spirit, went up to God for those present, for the community, and for the nation.

Madam Hiraoka has a message on her heart, born of deep convictions. She proclaimed the failure of the Bushido morality. The corruptions exposed recently were most scandalous in naval circles where Bushido was strongest. I recalled while she was speaking a stupid article written by the editor of the Hibbert Journal in praise of Bushido at the close of the Russo-Japanese war, entitled, "Is the Moral Supremacy of Christendom Threatened?" Another striking point in her address at Tsuvama was the warning she sounded that the Japanese people were in danger of committing the error that brought destruction upon the Jewish nation. "If we," said Madam Hiraoka, "continue to regard ourselves as a peculiar people and fail to embrace God's world religion, the nation can not escape its doom."

With the Mayor of Kurashiki

From Tsuyama we returned to Okayama, and thence took a train on the main line to Kurashiki. Here there are modern factories and wealth, and some of the leading business men and officials are Christians. Rev. T. Miyagawa, Chairman of the Evangelistic Committee of the Western Section, and one of the foremost pastors of the nations, was with me. His preaching was earnest and courageous. He did not spare the nation's sins, the corruptions recently exposed in the navy, in one of the

greatest Buddhist sects, and in the Household Department. In fact, Japanese preaching has undergone a change recently in the presence of national evils. Hitherto, the preachers have not been inclined, as Bunyan would say, "To roar against sin." Now, like Savonarola, their cry to their nation is: "Your sins have made us prophets." The inclination among Japanese preachers has been rather to inform the intellect. Now, they seek to grip the conscience by relating particular evils to the moral law.

After service, I accepted an invitation to spend the night with the Mayor of the city, Mr. Kimura. His residence is an elegant Japanese Yashiki, laid out in the style prevailing in feudal days. But within we found the atmosphere of Christian devotion. The family is large, with not less than ten children, an extraordinary number in Japan. The next morning I found poached eggs on the table for breakfast, besides other dishes that gave evidence of some knowledge of American cooking. Mrs. Kimura's younger brother, she told me, had been a student at Yale University. After breakfast, which I ate alone in the presence of my host, the Bible was brought by Mrs. Kimura for family prayers, and also a booklet printed by the Scripture Readers' Union, the plan of which they had been following in their daily worship. The Mayor I found to be a man of strength and Christian faith. He is a director in local cotton spinning companies. He remarked that the time has come in Japan when theories and speculations are no longer acceptable from the pulpit; they need the gospel of Christ. As a result of the new industrial awakening, materialism has permeated Japanese society and institutions, but the prevailing worldliness gave no alarm until men saw specific forms of evil of which it has become the fruitful source. question now is, what will give ascendency to the spiritual over the material? Buddhism, like some forms of Christianity, finds itself too negative as to primal truths to become courageous, positive or vital. The Christian religion is confronted with an opportunity parallel to that of the 'eighties; but it is a changed opportunity. Then, Christianity was sought as a good thing; now its acceptance is felt by many to be a necessity to save the nation.

The Church at Takaya

Once more I left the main line of railway and traveled into the mountains to one of the remoter districts. Takaya is what the Japanese call a "nōson," namely, an agricultural village. Farmers in Japan do not live on their several pieces of land, but in village communities. When I reached Takaya by jinrikisha, the rain was coming down in torrents. We were received kindly by the postmaster, in whose home we were to be entertained. The official members soon called and extended a cordial welcome. Our fellow worker for this occasion was Mr. Kuwata, pastor of a Presbyterian Church in Osaka. Takaya is extremely interesting, because the leading men of the village are Christian, as well as many of the villagers. A church costing Y2,000 (\$1,000) has recently been built with local funds. There is a bell in the cupola, which was

rung at the church hour, after the manner of the temple bells. Tho the rain was pouring down, about a hundred people gathered and listened until after eleven o'clock to the gospel messages.

The story of the founding of this remarkable work is one of the most beautiful in the annals of Japanese Christianity. A young man named Okamoto went from the village to Kobe, and was baptized there in the Tamon Church. At the baptismal service he fainted, no one knowing why. He returned to his village prompted by a burning desire to bring a knowledge of Christ to the valley of which Takaya was the agricultural center. He met with stubborn intolerance, and could only gather to himself the children of the street, whom he loved into loyal obedience to his own leadership. To the top of the hill near the village he resorted daily for prayer. Looking over the fields and cottages below. he poured out his soul to God for the conversion of his people. attended the Kwansei Gakuin, where he sat in my class-room and that of the other members of the faculty, but little did we know of the mighty passion ruling his soul. He fell ill and died, and his body was carried back to the village and buried in the cemetery. His life seemed take hold of the leaders of the village in a peculiar manner. First one then another among those who had come in contact with him became a Christian, until now Takaya promises to be the first Christian village in the Empire of Japan. I had not been seated in the home of the postmaster but a few minutes when the story of this young man's life was

related to me by the official members of the church. They took a pride in the fact that a village lad had succeeded in breaking down the traditional prejudices against Christianity, and in bringing into existence a Christian Church. A surprizing proportion of the members were persons of mature age. Among those who called on us were four or five aged women. I asked them how old they were when they were converted to Christianity. One replied that she was fifty-five, another was sixty-one, and a third was sixty-two. In the congregation a dozen or more women of this age had their Bibles and hymn-books, and were recent recruits to the cause of Christ.

My visit to this country community only served to deepen my conviction that the conquest of rural and agricultural Japan for Christ and the Church is the supreme obligation of the hour in this country.

At Okayama

Our last appointment was at Okayama, this time at the Methodist preaching place. Meetings had been held in this city, first in a public hall, and afterward in the various denominational preaching places. Rev. T. Kugimiya, Pastor of the West Methodist Church in Osaka, was my yoke fellow, and Rev. G. Akazawa of Kobe followed with a most earnest exhortation, and again at the night service preaching continued until eleven o'clock. A number of hands were raised for prayer.

Apart from the unspeakable satisfaction we felt in being able to proclaim Christ, certain impressions sank deep into our minds, as a result of the week's campaign. We felt, for

example, that the hour called for a larger conception of the opportunities for preaching, and that this opportunity was greatest in the country towns. We felt that a new epoch in Japanese preaching was at hand and that the need of redemption for the nation now recognized was leading to a firmer grasp of the truth of Christ's person and to a truer apprehension of His power.

After returning home, numerous letters came from the churches visited, expressing appreciation of the services rendered, in due Japanese style. One of these may be of general interest. It bears the signature of Hon. Chimata Tateishi, a descendent of Shinran, the founder of the largest Buddhist sect in Japan. Mr. Tateishi was a member of Parliament for many years. Tho his

re-election would have been easy, he chose to take the field as a lay preacher, and now devotes his time to the spread of the gospel among his people. Mr. Tateishi wrote:

Tsuyama, May 25, 1914.

We wish to extend to you our greatest thanks for your valuable help at the time of the religious campaign throughout the Empire. Despite the great distance, you were pleased to come to such a remote place and help us in the great evangelical movement. We were able to see larger audiences in the different places than we had expected. We are, therefore, expecting to reap a great harvest in the future. We can assure you that every person in this district is very much rejoiced to attribute all this happy prospect for the future to the earnest efforts of the preachers who came here to help us in the great attempt. We shall be much obliged if you will spare some of your thoughts for us and remember us in the time of your prayer.



A SAMPLE OF ONE OF THE MANY CHRISTIAN JAPANESE CHURCHES IN JAPAN



Drawn for The Missionary Review of the World

PROTESTANT MISSIONS IN MEXICO (BEFORE THE HUERTA REVOLUTION)
(See statistics and key on the other side)

PROTESTANT MISSIONS IN MEXICO—OLD AND NEW PLANS DISTRIBUTION BY SOCIETIES IN 1913 AND THE PROPOSED READJUSTMENT

		1	1 117		I 117.	E		1
State and Pop.	Station	Societies at Work	For'n	Native	THE WO	H.Sch.	T.Sch.	Proposed Division *
1. Aquascalientes	Aquascalientes	Baptist (North)	0	1	1	0	0	Baptist 1
(119,000 pop.) 2. Campeche (86,000)	Aquascalientes None	Presbyterian (N.) None	5	24_0	4	1G.	$-{0 \atop 0}$	Presbyterian (N.) 2
3. Chiapas (437,000)	Tuxtla	Baptist (North)	0	1	0	0	0	Presbyterian (N.) 3
4. Chihuahua	Chihuahua	Congregational	4	3	3	1	0	Congregational 4
(405,000)	Chihuahua Chihuahua	Methodist (South) Episcopal	3	5	3	1G.	0	
	Chihuahua	Baptist (South) Baptist (South)	2 2	0	0	1G.	0	
mage is	Juares Sta. Rosalia Parral	Baptist (South) Congregational	0 2	0 1 3	0 5	1 1G.	0	
5. Coahuila	Piedras Negras	Disciples	<u></u>	6	4	1	1	Disciples 5
(367,000)	Sabinas Sabinas	Disciples	1 0	8	4 0	1 0	0	
	Saltillo Saltillo	Baptist (North) Baptist (South) Disciples	4	0	0	1G.	0	1
	Saltillo	Methodist (South)	0 2 3	3 6	i	1G. 1G.	0	
	Saltillo Torrean	Presbyterian (N.) Baptist (South) Methodist (South)	4	Ö	7	0	1	
	Torrean Torrean	Methodist (South) Episcopal	1 0	0	2	0	0	_
6. Colima (77,000)	None	None	0	0	0	0	0	Methodist 6
7. Durango (436,000)	Durango Durango	Baptist (South) Methodist (South)	2 5	0	0 5	0	0	Baptist 7
8. Guanajuato	Guanajuato	Methodist (North)	4 3	13	4 2	2 0	1 0	Methodist 8
9. Guerrero	Leon Chilpanango	Baptist (South) Presbyterian (N.)	1	11	4	0	0	Presbyterian (N.)
(605,437)	Chilpanango	Episcopal	0	1	$\frac{0}{2}$	0	0	Methodist 10
10. Hidalgo (642,000)	Tula Pachuca	Methodist (S.) Methodist (North)	2 5	15	5	1 0	0	
11. Jalisco (1,202,000)	Guadalajara Guadalajara	Methodist (South) Adventist	5 2	9	11 1	1G.	0	Methodist 11
· ·	Guadalajara	Congregational	2 6 2 2	2 0	5	2 1G.	1 0	
	Guadalajara Guadalajara	Baptist (South) Episcopal		1_	3 2	0	1	
12. Lower Calif. (\$2,000)	None	None	0	0	0	0	0	Congregational 12
13. Mexico	Toluea -	Baptist (South)	5	0	4	1	1	Baptist 13
(975,000) 14. Federal Dist,	Toluça Mexico City	Episcopal Baptist (North)		$-\frac{0}{15}$	-4-5	-0 1	0	Baptist 14
(719,000)	Mexico City Mexico City	Adventist	10 13	19	1 6	0 2	Ŏ 0	Methodist
,	Mexico City	Methodist (North) Methodist (South)	7 6	12	15	1	0	
	Mexico City Mexico City	Presbyterlan (N.) Episcopal	4	37	5	1G.	_ 0	Presbyterian (N.)
15. Michoacan (991,000)	Morelia Zitacuaro	Baptist (South) Presbyterian (N.)	2 5	0 3	6 10x	0	0	Methodist 15
16. Morelos	Morelos (?)	Episcopal	0	1	-102	0		Presbyterian (N.) 10
(180,000) 17. Nuevo Leon	Monterey	Baptist (N.)	1	10	3	0	1	Baptist 17
(369,000)	Monterey	Adventist	2 7 4	1	1	0	0	Duptist
•	Monterey Monterey	Disciples Methodist (South)		17	5 8	1	0	
	Monterey Linares	Episcopal Presbyterian (S.)	1 4	10	1 4	0	0	Presbyterian (S.)
	Linares Monte Morelos	Baptist (North) Presbyterian (S.)	0	10	0	0 1	0 0	
18. Oaxaca-	Oaxaca	Baptist (North)	0	1	0	0	0	Presbyterian (N.) 18
(1,041,000)	Oaxaca Oaxaca	Episcopal Methodist (North)	0	0	1 4	0	0	
19. Puebla (1,092,000)	Puebla Puebla	Methodist (North) Baptist (North)	13	23	4 2	2	1 0	Methodist 1
	Puebla	Episcopal	1	0	1	0	0	
20. Queretaro (243,000)	Queretaro	Methodist (North)	0	9	?	0	0	Methodist 20
21. S. Luis Potosi	S. L. Potosi S. L. Potosi	Methodist (South)	4 3	5 2	3	2 0	1	Methodist 2
(624,000)	S. L. Potosi	Adventist Baptist (North)	0	1	6	0	0	
	S. L. Potosi Matehuala	Presbyterian (N.) Friends	0 3	11	6 5	0 1G.	0	Friends Methodist
22. Sinaloa (323,000)	Mazatlan	Methodist (South)	1	1	2	0	0	Congregational 2
23. Sonora	Guayamas	Baptist (South)	3	0	0	1G.		Congregational 2
	Guayamas Hermosillo	Methodist (South) Congregational	0 3	5 4	7 7	0	0	
24 07-1	Nacozari	Episcopal	1	00	1	0	0	
24 Tabasco (262,000)	None	None	0	0	0	0	0	Presbyterian (N.) 2
25. Tamaulipas (249,000)	Matamoros Matamoros	Presbyterian (S.) Friends	4 4	13 5	5	1G.		Presbyterian (S.) 2
(245,000)	Victoria	Friends	8	16	2	2	1	Friends
	Victoria Tampico	Presbyterian (S.) Episcopal	1	0	2 2 0	0	2 0	
26. Tepic (171,000)	Tampico None	Baptist (North)	0	1 0	0	0	0	Machadia 0
27. Tlaxcala	Tlaxcala	Methodist (North)	0		0	0	0	Methodist 2 Methodist 2
(183,000)								
28 Mars C	Jalapa Jalapa	Presbyterian (N.) Episcopal	0	17	9	0	0	Presbyterian (N,) 2
28. Vera Cruz (1,124,000)						. ^	0	
(1,124,000)	Orizaba	Methodist (N.)	2	$\frac{4}{0}$	2	0		Prechaterian (NI) 2
		Methodist (N.) Presbyterian (N.) Presbyterian (N.)	$\begin{bmatrix} \frac{2}{0} \\ \frac{1}{0} \end{bmatrix}$	0	0	0	0	Presbyterian (N.) 29 Baptist 30

*After peace is established, a division of territory is proposed by the societies that met in conference.

Note.—The American Bible Society has a number of colpor teurs in Mexico, and these travel and distribute Scriptures in many unoccupied fields. The Pentecostal Mission and the Brethren also have had a work in several stations. The Y. M. C. A. has branches in Mexico City, Chihuahua, and Monterey. The Protestant Episcopal Church, the Adventists, and some others have not seen their way to enter into the plans for a division of territory, tho they met in the general conference.—Editor.



MODERN METHODS-THE LARGEST COTTON MILL IN MEXICO

After the Revolution in Mexico

BY REV. JOHN W. BUTLER, D.D., MEXICO CITY Missionary of the Methodist Episcopal Church (North)



EXICO is "a magnificent land, abounding in resources of all kinds—a land where none ought to be poor and where misery

ought to be unknown." So says the eminent French traveler and writer Lempriere. The first part of his statement is certainly correct. Official statistics for 1913 give Mexico's imports at \$97,495,000 and her exports at \$149,602,000, leaving, therefore, a favor balance of over fifty million dollars. Cecil Rhodes, not only of African but of world-wide reputation, said some years ago that in the future the world will look to Mexico, as to no other country, for its supply of gold, silver, and copper—and he might have added for its oil and rubber, its coal and iron. If, in addition to all this, we take into account her boundless agricultural products and her immense industrial resources, we will readily grant the claim so often repeated that Mexico could easily maintain from four to five times her present population, and that all could prosper and be happy, while many would be rich, and, as Lempriere puts it, "there need be no poor."

But how lamentably far off the country is from such a happy state of things! When Senor Emeterio de La Garza, Jr., recently issued a call for a peace congress in his native land, he said "the Church and the Government have made of the Mexican people a people of paupers, a fold of beggars. The Mexican is obliged to live in misery and to die of hunger." Many will say that the cause of this lamentable state of things is to be found in the many

revolutions which have afflicted the country now for over a century. This is only part of the truth, for back of this oft-recurring disturbance lies another, the real cause. Mr. de la Garza correctly lays part of the blame at the doors of the historic church The Government even in these latter years has been the creation of the Church, for the Church made the men and the people that have made up the Government. During the period of Spanish rule, which lasted three hundred years. the viceroy and the archbishop were twin rulers, and when a vicerov died or was removed the archbishop held the reins of government until a new appointee came from Spain. So the Church has exercised the dominant influence and has made the people what they are, whether as rulers or private citizens. All through the centuries she has been on the side of the rich as against the poor, with the oppressor as against the opprest. The people at large in Mexico have never had an opportunity, and are more to be pitied than to be blamed for a situation not to their liking. Most of us forget that Mexico is at a great disadvantage in being judged from the standpoint of a superior civilization. Whatever may be our own opinion concerning late movements in Mexico, we can not be blind to the fact that the lamentable failure of the historic church to meet its responsibility to the millions of those unhappy people, through the four hundred years of its dominant influence (three-fourths of the time absolute), has created the very conditions that have made possible the deplorable events now passing on to the pages of history.

Some of the evidences of Rome's failure are evidenced by the following facts:

- (1) The Bible has always been and still is a prohibited book in Mexico. If now and then it is found on sale it is at a price so exorbitant and unreasonable as to be beyond the reach of the common people. The only edition of Bible ever printed in Mexico was offered to the public at \$150 a copy. We have known cases where the Bible distributed or sold by American Bible Society has been forcibly taken from people by the priest and recently one was burned on the streets of the third largest city in the country.
- (2) In every church of Mexico there are many representations of a dead Christ, but we hear almost nothing about a living Christ.
- (3) Indulgences are still sold publicly in many churches, even in the capital city of the country. Sacraments have their tariff, and the confessional lays its heavy price on the offending penitent. These things are all carried to such excess as to justify the charge that one frequently hears, "it is a religion of money."
- (4) In some rural churches are still found, on so-called Christian altars, the wood and stone idols of pre-colonial times, the only change being the substitution of the name of Roman Catholic saint for an Indian name.
- (5) The ancient idolatrous and superstitious feasts of the Indians are still mixed with services authorized by the Church, as may be seen at Guadalupe, Ixtapalapa, Amecameca and like places. Sometimes at these feasts drunkenness is added to

idolatry and superstition, to such an extent as to lead one to believe that such occasions are as offensive to Almighty God as like occasions are in Madura or Benares.

(6) Illiteracy and immorality are more the rule than the exception. Official statistics give 80 per cent. of the people as unable to read or write, while 30 per cent. of the births

on a rational wage. In their miserable little huts they are often herded like cattle, sleeping on the cold or damp earth with sanitary conditions entirely disregarded. Many of the people are no better off than they were four hundred years ago.

If this doleful picture is the best that the Roman Catholic Church can present to the world after four cen-



ANCIENT METHODS-THE ABRAHAMIC PLOW STILL IN USE IN MEXICO

are illegitimate, tho many births are never registered.

- (7) The almost universal desecration of the Sabbath with bull fights, cock pits, open gambling, horse racing, debauchery and other objectionable things reminds one of the terrible conditions in England just before the reformation of the eighteenth century.
- (8) The degradation and squalor of the people, living in mud huts, without the ordinary comforts of life, and compelled to support their families on a mere charity rather than

turies of opportunity, is it not clear that her failure makes an eloquent and irresistible argument as to the need for another church to uplift the poor in the spirit of self-sacrificing love, and see to it that they have a chance for betterment along the lines of social, educational and religious advancement? This is especially true since many of the Roman Catholic clergy of to-day are not only participants in all the above failings but are too often actual abettors in each and every one of them.

Is it any wonder that the revo-

lution breaks out once in awhile or that the pent-up feelings of an opprest people should cry out against their wrongs? Did not our own nation do so in 1776 as they pledged to each other "life, fortune and sacred honor" that they might prove to the world that "all men are created equal?" Did not our forefathers do so in 1640 and 1688 till that grand Magna Charta was rescued from the battle-field of four hundred years and was made the constitution of a free and liberty loving people, "a model for all the other free constitutions of the world?"

We learned the lesson from our English forefathers and set the example to Mexico and to all Latin America—an example of which we have never been ashamed. However regretable some of the methods used in Mexico, many of which had their parallels in those English revolutions, we should not forget that the goal they seek is freedom and righteousness for an opprest people.

The agrarian problem, which we hear so much in these days, is not only a most serious one, but is a problem that must be adjusted before permanent and lasting peace will come to Mexico. There are at least three phases to this question. There is the communal system which obtains in some parts of the country, and the arbitrary and cruel infringement on the rights of the indigeneous peoples who have small holdings. There are also the immense estates of the few rich who pay no land tax and yet so often prey upon their poor neighbors who inherited their small holdings from their aucestors. These rich land holders too often treat the peons who till their land and contribute to their fortune as mere serfs, for whose betterment they have little or no concern. In any case the land problem is most vital and is one that can not be satisfactorily adjusted by the mere *ipse divit* of any government in Mexico or by the hasty action of any intervening government, however lofty and sincere its purpose.

Different administrations in Mexico have promised much relief in the past, but have accomplished little. Too often they have been accused of encouraging the greed and avarice of the rich hacendados. The revolution of 1910 lost much of its influence from the fact that some of its leaders, after gaining power, appeared unable to hasten promised reforms, and much less were they ready to divide up their own great estates. Yet the cry along this line has not been in vain. The opprest multitudes are awake to their rights as never before, and if the recent enactment of the National Congress, which proposes a land tax, light on the poor and heavy on the rich, shall become effective, it will be the greatest boon for the masses as well as a natural source of large revenue for the Government itself. The Republic also inherited from the Spanish regime the non-participation of the natives in government affairs, and this inheritance has never been effectively repudiated. The exceptions have thus far failed to establish the rule, hence the cry of the recent revolution in favor of effective suffrage. It is true that these two evils as well as others which might be mentioned wait on governmental

action, but, the historic Church made the people what they are and they in turn have made or submitted, through ignorance and meekness, to the shortcomings of a government which has been more in name than in fact a republic for nigh on to a hundred years with constantly recurring outbreaks of the revolution.

The secular press of the United States, which in these days teems editorials and contributed articles on the "one and only cure for Mexico," in some cases takes the "wrong horn of the dilemma" by advancing the idea of annexation, and seems to ignore completely the fact that in addition to other evils this would ultimately mean the addition of some three million illiterate Roman Catholic voters to an already perplexing situation. Such a course would thus create a balance of power fraught with great danger to our own Republic, to say nothing of the possible restitution of many of the former ills in the acquired territory.

Others mildly suggest education, labor, and other things, good, so far as they go, but falling short of the real remedy for the situation. It is here where we make bold to assert that Christianity as taught in the New Testament and interpreted by Protestant churches is the only infallible cure for the woes of Mexico. This Evangelical Christianity through its missions and by provoking the historic Church to good works, can alone bring permanent peace and increasing prosperity to our neighbors on the south.

Another class of American journals are asking the question if the Mexicans are capable of self-government. No one, not even their most ardent admirers, would claim that every Mexican is thus capable. But every thoughtful and intelligent student of Mexico's struggles and difficulties, as well as of her achievements during the past hundred years, must admit that if given a fair chance, untramelled by priestcraft, unfettered by political demagogs, and unopprest by the rich, the Mexicans will give ever-increasing examples of their nobility, and will prove to the entire world that Mexico can be a happy and prosperous nation.

Lecky, in his history of the Scotch, says: "The character of large bodies of men depends in the main upon the circumstances in which they have been placed, the laws by which they have been governed, the principles they have been taught. When these are changed the character will alter too, and the alteration tho it is very slow, may in the end be very deep." The historian might have added that the alteration will be less slow where pure Christianity is a cooperating factor.

The revolutionary outbreaks of 1810, 1837, 1857, 1873 and 1910 have all resulted in giving the people a larger perspective and loftier ambition, while the Napoleonic and papal intrigue of 1864 failed completely in its attempt to re-enslave the people either to Europe or to the hierarchy. The Diaz regime introduced tremendous material improvements and did much to prepare the way with its excellent normal schools for the education of the masses. The latest upheaval has given emphasis to the possibilities of democracy. Thus we see the dawning of a great opportunity unfolding before

the Protestant Church, such as has not appeared since the collapse of the French Empire in 1867. Then unfortunately our churches did not see their opportunity. Will they see it now?

God is calling and calling loudly to Christians to take advantage of this opportunity. On the 30th of June and the 1st of July last, in the city of Cincinnati, there met together some seventy-five earnest Christian men and women to face the facts, and to study the remedy. These men and women represented twelve evangelical bodies doing work in Mexico and included the official representatives of their Boards as well as missionaries from Mexico. For two days these men and women sat together in prayerful consultation about the best way to make the most of the golden opportunity before us. To this end such a readjustment of the entire territory is recommended to the Boards as will obviate overlapping of missionary effort with its consequent waste of men and money. By happy agreement all Protestant Christian churches will henceforth be called by the name Evangelical Church, and when necessary the denominational name will be added in brackets. In the greater work before us our differences will be lost sight of and the supreme effort will be to lead men and women to Christ, rather than to any particular branch of His church.

The new impetus to be given to educational work is evidenced in the proposal for a Union College for men and women, a Union Theological School with several churches represented in the Faculty, centrally and conveniently located normal schools to serve all the missions. An attempt will also be made to so harmonize the curriculum of all primary and common schools as to lead up to the higher Union schools and at the same time not to conflict with the program of the government schools.

It is also recommended to establish a Union Publishing House which will send out one strong organ of Protestantism, a suitable publication for the rising generation, together with such tracts and books as conditions may demand.

In order to more fully measure up to the opportunity the Protestant churches in the United States are asked to increase their forces in the field 50 per cent. This will enable us to establish work in every state and not leave out one-third of them as at present. But the readjustment of territory and forces as unanimously agreed upon at the Cincinnati Conference will be equivalent to another 50 per cent, at least, so that within six months after the present political fermentation is over Protestantism ought to be worth more than twice as much as it is now worth to the Mexican people.

In the window of the American Bible Society in the City of Mexico, there recently hung a large poster on which were the ten commandments in Spanish. The poster has attracted remarkable attention. What would Moses have thought of his law being still a novelty in any part of the world nearly 3,500 years after it was proclaimed—and in a land which claims to be Christian.



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THE LATE LI HUNG CHANG IN HIS OFFICIAL ROBES

The Self-Revelation of Li Hung Chang

A REVIEW OF THE MEMOIRS OF A CHINESE VICEROY

BY THE REV. ARTHUR JUDSON BROWN, D.D., NEW YORK



an eminent

HE world has long known that Li Hung Chang, late Viceroy of Chih-li and Grand Councillor of the Chinese Empire, was scholar, administrator

and statesman; but many had forgotten that he was once a great soldier and until the recent publication of his Memoirs,* few realized that

^{* &}quot;Memoirs of Li Hung Chang," edited by William Francis Mannix, with an introduction by the Hon. John W. Foster; published by Houghton, Mifflin Company, Boston and New York,

he was also an author, a wit and a philosopher. During his long and eventful life he held a conspicuous position, not only in his native China. but in the public thought of the civilized world, and he probably received larger recognition from western nations and had a more conspicuous place in newspapers and magazines than any other Asiatic of his day. When we remember that he spoke no language but his own and that he was never outside of China until he was over seventy years of age, this is rather a remarkable fact. The Hon. John W. Foster. formerly American Secretary of State, had remarkable opportunities for personally meeting and estimating the great men of the modern world. and he expresses the opinion in his Introduction to this handsome volume that Li Hung Chang was not only the greatest man the Chinese race has produced in modern times, but, in a combination of qualities, the most unique personality of the past century among all the nations of the world. He was distinguished as a man of letters; as a soldier in important campaigns he rendered valuable services to his country; as a statesman for thirty years he maintained a recognized preeminence over his countrymen in the oldest and most populous nation of the earth; and as a diplomat his achievements entitle him to a front rank in the international relations of all history. The last one hundred years have produced many men of scholarship, several great generals, a number of statesmen of distinguished ability and success, and a few diplomats of high rank; but no one of these can be singled out as having combined in his person all these attainments in such an eminent degree as Li Hung Chang. Because of his distinction in all these fields of human activity, we should welcome these memoirs, extracted from his voluminous diary, as a valuable contribution toward the better understanding of his character and services.

It is true that there were vulnerable places in the life and work of Li Hung Chang. While having no disposition to defend or extenuate anything that was wrong, it is only fair to remember that one's judgment of such a career must be influenced to some extent by historical perspective. Li Hung Chang was a thorough Asiatic, not only in nationality but in temperament, ideals and methods. It is hardly fair, therefore, to apply to his every act those criteria which may fairly be applied to a man who was born and brought up in a Christian land. He had little opportunity to know anything about civilization except Western form of it which characterized the diplomatic and commercial relations of European nations with China, and he can hardly be blamed for not having been particularly imprest by what he saw and experi-Of missionaries and of Christianity he knew practically nothing until rather late in life. In spite of these things, however, he manifested on the whole a breadth of view and a progressiveness of spirit which would have made him eminent in any land.

It appears that during his long and eventful life he was accustomed to keep a personal diary, and that he wrote voluminously in it, jotting down his impressions of men and movements, and quite freely expressing his mind on an immense range and variety of subjects. The editor of the memoirs, Mr. William Francis Mannix, says that the Viceroy was by no means a careful diaryist, that his manuscripts were not only amazingly long, but that they were left in several widely separated cities, and that, while the writing was beautifully done, the dates and annotations were so confused as to make the task of the translator and collator extraordinarily difficult.

One reads this volume with wonder and delight. He finds most interesting and piquant observations upon historical presentations and events. There is a chapter upon Li Hung Chang's relations with the famous General Gordon; there are discussions of war and peace, of literature and philosophy, of science and religion, of agriculture and opium, of politics and personal habits. A flood of light is thrown upon a number of important questions. chapters are devoted to Li Hung Chang's observations and impressions during his tour of Europe and America in connection with the coronation of the Czar of Russia, when the great Chinese was seventy-five years of age, and the salient characteristics of the white race have never been more keenly analyzed or more wittily described. The chapters on the Boxer Uprising, the China-Japan War, and the celebrated Empress-Dowager, are also of absorbing interest and of large value.

While Li Hung Chang was a thorough Chinese, he was too intelligent and broad-minded to imagine that it was possible to keep foreigners out of China and to beat back the tides of modern life. exceedingly interesting to note the way in which this veteran Oriental estimated the relentless and inevitable contact of China with western nations, saw the impossibility China's maintaining the isolation of former centuries, and used his influence, altho not always successfully, to persuade the Empress Dowager and his countrymen to accept the inevitable and to readjust China to the exigencies of the new era. "In spite of all dislikes," he wrote, "if we truly have the best interests of China at heart, we will no longer oppose the coming of the foreigner, for he is bound to come anyway, even if he must ride behind a bayonet or sit upon the big gun of a warship."

Toward Christianity and missionaries, the attitude of Li Hung Chang changed in a way that was significant in character and indicative of the greatness of the man. In the earlier part of his career, he was vehemently anti-missionary and anti-foreign. He shared the popular belief that missionaries were "foreign devils," and he cynically blamed Christianity for the vices and treacheries of white men. "The French hate the Germans, and the Russians kill the Jews, but they are all Christians when they come to China!" He refers to the action of Great Britain in forcing opium on the Chinese as one of the impediments to the progress of Christianity, and he cuttingly remarks: "A great nation, a Christian nation above all things, has given this awful blight to the Middle Kingdom. What are our people to think?"

As the years passed, however, and he had better opportunities for coming into contact with missionaries and for judging the real purposes and character of their work, he was large-minded enough to disavow his former prejudice, and to speak of missionaries with real respect. We read in one place in his diary that he said of one of his contemporaries, Viceroy Tseng-Kofan: "Like myself, he has changed his views exceedingly in the past five or six years, and is no longer a hater of the Christians."

I well remember the great Viceroy's visit to America in 1906, and his address to a delegation which called upon him at the Waldorf-Astoria Hotel. In response to an address of welcome in behalf of the missionary boards of America, he said:

"I fully appreciate the philanthropic objects the missionary societies have in view. . . . The missionaries have not sought for pecuniary gains at the hands of our people. They have not been secret emissaries of diplomatic schemes. Their labors have no political significance, and last but not least, if I might be permitted to add, they have not interfered with or usurped the rights of the territorial authorities. . . . You have started numerous educational establishments have served as the best means to enable our countrymen to acquire a fair knowledge of the modern arts and sciences of the West. As for the material part of our constitution, your societies have started hospitals and dispensaries to save not only the souls but also the bodies of our countrymen. I have also to add that in the time of famine in some of the provinces, you have done your

best for the greatest number of the sufferers to keep their bodies and souls together."

Nor was this merely a perfunctory reply to an address of welcome. Abundant evidences appear in his diary that it represented the feelings which he entertained during his later years. Profoundly significant are the following extracts from his diary of February 17, 1886:

"I am more and more convinced that the Christian religion is not so much hated in itself, but that the animosity which is found to a greater or lesser extent throughout China against the 'foreign devils' is because they are 'foreign.' During several years I have given quite careful study and thought to the religion of the West, and I can not see that it is in conflict at all with our own philosophy. On the contrary, the teachings of Confucius and the doctrine of Jesus appear to be on one exalted plane, conceived and promulgated for the betterment of all mankind, 'heathen' and Christian. I know this, that if my lot in life were cast in England, France, or America, I should want to call myself a Christian, for that is the religion of those countries; and a man who would order his life by its tenets would keep out of trouble and be respected. He would not think of Confucius, because he would have no need for him or his teachings. And it is the same way, reversed, in China: I have no need for Christ if I will but follow our own great sage and philosopher. simply because I feel no personal call for the Christian religion, I will not therefore oppose it, since I believe that there are thousands, per-

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haps millions, in China who would be somewhat benefited by a knowledge of Jesus, especially as they trouble themselves not at all to follow in the ways directed by Confucius. Therefore, I would sum up the feelings of the more intelligent officials and literati to-day-for my own sentiments appear to be largely shared by this class in all the eastern provinces from Canton to the northern Capital —it is the foreigner who is disliked, not because of his religion, but because he is otherwise feared. He is feared not at all in this year because he may be the agent of Jesus Christ or a follower of that great man, but as a possible enemy to the political and industrial independence of the country."

The book abounds in "human interest." Is there anything in literature more touching than the following extract from his diary in his old age when his health was feeble:

"July 28.-I can not think that all people are bad, even the worst of the Christians, for to-day I had an experience that makes me think that outside of office and business, outside of riches and honors, there are small happenings which touch a man's heart, and make him feel that humanity is not all iron and gain and falsehood. For to-day this yamen, which for twenty-four years had been mine, was the destination of a great mission such as never came within the compound before. I nearly wept to receive them. Two native Christians all the way from that miserable town in Japan to bring me here medicines for my head, and to see if I was getting better! I wonder if this is because Christianity teaches such things?... Sato (one of

the visitors) said that all the native Christians in a little mission Ketuki-the mission that had at first sent the delegation to my sick-room with flowers-had talked about me every day since I was there, and had prayed to the Christian God for my recovery.

"I took the medicines and had my two visitors served with the nicest kind of boiled chicken, some chicken tongue on crackers, rice-cakes, and tea. I wanted them to stay with me for a few days, telling them that I would treat them well; but Mr. Sato said he was already almost sick unto death to get back home, and that he had once or twice nearly turned back, especially as his son was so lonely.

"When they were ready to go I gave them a big bundle of presents of all kinds for their friends back at Ketuki, two hundred taels for the mission, and as much more to reimburse them for the outlay of the journey. This last he did not want to accept, saying that as he had funds sufficient to take him home he was fearful that the friends who had sent him might not like it. But I prevailed upon him to take the money.

"I think this Christianity makes poor and lowly people bold and unafraid, for before Mr. Sato and his boy left he wanted to know if they might pray for me. I said they could, expecting that he meant when they got back home again; but he said something to the little son, and they knelt right there at the door and said a prayer. I could not keep my heart from thumping in my bosom as I watched that poor ma and his frightened little boy praying to God-the God that will deal with

me, and with them, and all mankind—that I might be well of my injuries. I was sorry to see them go.

"In this old yamen, which for twenty odd years was mine, strange scenes have been enacted, great councils held, and midnight conferences affecting the whole world have taken place. I have received royalties and dukes, ambassadors, ministers, murderers, robbers and beggars. Men have been sentenced to death from here; others have been made glad with leases of lands, railroad contracts, or the gift of public office. But during each and every occurrence, whatever its nature, I have been complete master of my house and myself-until an hour ago. Then it was that for the first time did I believe the favor was being conferred upon me. . . .

"Poor, good Mr. Sato, all the way from Japan to offer a Christian prayer for the 'heathen' old Viceroy! I did not know that any one outside my own family cared enough about me for such a thing. I do not love the Japanese, but perhaps Christianity would help them!"

Such an incident is worthy to be enshrined in the literature of the world. It shows that the great Viceroy was, after all, a very human man as well as a very great one.

Altogether, this is a remarkable book—one of the most remarkable, we think, of the present day. It describes a character of whom no intelligent person can afford to be ignorant, a man who had an extraordinary influence upon the development of China and the relations of China to the world. It is a fascinating book to read. The old Manchu

Dynasty heaped extraordinary honors upon its distinguished subject, who, altho a pure Chinese, was loyal to them to the end. If the arrogant and wilful Empress-Dowager had been more amenable to her wise and faithful counselor, it would have been better for her and for the dynasty which she represented. it was, after her flight from the capital to escape the allied armies who relieved the besieged foreigners and occupied the Imperial City, she turned to him and besought him to save her the throne, and to extricate the Government from the ruin which threatened it. Li Hung Chang was then a very old man, seventy-eight, and in feeble health; but he heroically set himself to the herculean task. He pathetically wrote in his diary: "I fear the task before me is too great for my strength of body, tho I would do one thing more before I call the earthly battle over. I would have the foreigners believe in us once more, and not deprive China of her national life."

All the world knows how well he succeeded. But the task was too much for his health, and soon after he had affixt his signature to the agreement with the powers of Europe and America, which ended the struggle and enabled the Empress-Dowager to return to Peking, the aged Viceroy peacefully breathed his last. was at once the last statesman of the old era in China and the first statesman of the new era. He marked and personified the period of transition, and the perspective time is but lending added height to the massive and dignified figure of China's greatest Viceroy of the Manchu Dynasty.

The Unfinished Task in Japan

BY REV. H. B. NEWELL, MATSUYAMA, JAPAN



HE "unfinished task" relates primarily to the task of nationwide evangelization, in which all the churches and the allied mission-

ary bodies in Japan are enthusiastically interested, but which is as yet far from completed.

Two strange criticisms upon the Christian propaganda in Japan come frequently to one's ears. One is that after a half century of work by the missionaries, no impression whatever has been made, and that they might better withdraw and stop this waste of money. The other is that Japan is already practically a Christian nation, and there is no further need of sending foreign men and money to this enlightened and progressive people. The missionaries might therefore better go home and stop this useless expenditure of money.

It is interesting to note how large the money problem bulks upon the horizon of both of these diametrically opposite views. It might be interesting to study the underlying motives of these criticisms, but we are concerned here with facts rather than with opinions, and the fact is that the truth lies about half way between these two extreme opinions. Considerable impression has been made by Christianity, but Japan is yet far from being evangelized.

On the average about eighteen thousand people visit Japan every year. Of these many, possibly the majority, pass through the country

along the well-beaten paths without having looked into any of Christian churches or schools, which are really not hard to find. If many travelers and commercial men fail to see evidences of Christian life and growth in Japan, there are, on the other hand, many whose interest opens their eyes to see these things, and they return enthusiastic over what they have seen. It is easy to note the evidences of material progress, as seen in railroads, steamships, telegraphs, trolleys, army, navy, factories, foundries, schools, arts. agricultural pursuits and products; but when it comes to discerning spiritual progress and development, the ancient words are still true for many an observer, "he can not know them, because they are spiritually judged."

The Struggle in Japan

"Society, Religion, and Nature! These are the three struggles of man," says Victor Hugo; and in his trilogy of novels, "Notre Dame," "Les Miserables," and "Toilers of the Sea," he depicts the three great conflicts. To a nation no less than to the individual comes this triple experience, which will be more or less intense, according to the development of the national consciousness. Japan as a nation has a well-developed consciousness, and it follows that her history records a struggle in these three fields that scarcely finds a parallel elsewhere.

In her struggle with Nature she has conquered a place of abode on these beautiful yet terrible islands

that, for all their beauty, are subject to the devastations of volcanic eruptions, terrifying earthquakes. tidal waves, destructive floods and desolating snow storms, and has made of herself an agricultural nation of first rank. By her struggle with society, she was first developed into a community fit to come at last into contact with the natious of the earth from whom she had been isolated during the centuries of domestic conflict, and by which she has succeeded in forging her way, until she has come into the front ranks of the nations of the earth.

There is, however, the equally real struggle with Religion, the turmoil of which has shaken at times the very foundations of the Government, and which is to-day agitating the heart of the nation.

The whole background of Japanese national life is religious. Born amid the mists of prehistoric antiquity, offspring of the same divine power that formed the earth and the seas, the forebears of the Japanese race began their life on earth, according to their ancient mythology. By this same token, reinforced by the dicta of early and later poets, a halo of divinity has ever encircled the brow of the imperial family not only, but has rested upon all the people. The assumed name of "The Land of the Gods," even to-day not uncommonly used, indicates something of the atmosphere in which the Japanese mind dwells. An ancient poem runs (in translation) thus:

Japan is not a land where men need pray, For 'tis itself divine.

Yet would I lift my voice in prayer and say,

"May all good things be thine!

"And may I, too, when thou those joys attain,

Live long to see thee blest."

Such the fond prayer that, like the restless main,

Will rise within my breast.

There is a deep significance in the fact that in the same breath in which the poet denies the necessity of prayer he utters one spontaneously. From the very beginning Japan has been face to face with the religious problem. Shinto, Bushido, Confucianism have each had their turn.

During the fifty-five years, since the first Protestant missionaries entered Japan in 1859, there have come representatives of thirty-five Protestant religious organizations, together with Roman and Greek Catholics, all working in their various way to make Japan a Christian nation.

The *tabulated* result of these various efforts is briefly this:

Roman Catholic churches and chapels, 232; membership, 66,689.

Greek Catholic churches and chapels, 265; membership, 32,246.

Protestant churches and chapels, 2,110; membership, 90,469. The Protestants also have 1,588 Sunday-schools, with 106,580 pupils, and 255 private schools of all grades, with 18,872 pupils.

There is thus an enumerated Christian community of 189,404 members, about equally divided between Catholic and Protestant, in a total population of about fifty-five millions, or an average of one Christian to every 300, or one Protestant to every 600 of population. If these statistics are any criterion it is evident that Japan has hardly been touched by the Gospel. Less than 200,000 nominal Christians

out of 55,000,000 would seem to justify the critic's contention that almost no impression has been made.

But statistics are often misleading, and unless read with a discerning mind are practically worthless. One grain of wheat out of every 600 seeds, one nugget of gold out of every 600 lumps of earth, one diamond out of every 600 pebbles examined, while proportionately small may mean great increase in wealth. One hundred and ninety thousand men and women of living, active faith set down in the midst of any nation of any number of millions of population is a force to be reckoned with. Even if this were all that could be shown in Japan to-day as the result of fifty-five years of Christian propagandism, it could hardly be called a discreditable exhibition if the obstacles that have had to be overcome should be taken into consideration. It indicates a live, active and progressive native church at work in the community.

But it must be remembered that many things prevented large numbers of those who sympathize with the Christian church and its ideals from actually becoming members. Family ties, social customs, religious perplexities, lack of opportunity, and a thousand and one difficulties present themselves, which are readily apparent to one who understands what it means to step out from one religion into another—especially into one that was outlawed in the community for centuries, and was spoken of with bated breath as "The Evil Teaching." So it happens that there is to-day standing at the threshold of the Christian church a great company of those who have come to reject the idea that Christianity is an "Evil Teaching," and are imprest with the purity not only of the teaching itself, but of its teachers and professors (quite in contrast with what they have been accustomed to see elsewhere). These are ready to accept Jesus Christ as their ideal of virtue, and to order their lives according to His teaching, and yet, they are not fully persuaded to cast in their lot with His church. It has been estimated that at least a million people in Japan belong to this class of "almosts." Should any situation arise to compel these to make the choice for or against the church, they would unhesitatingly cross the threshold.

Another thing to consider is the quality of the membership of the Christian church in Japan. It is the glory of the church that her teachings appeal to the humblest and most needy classes, but the appeal of Christianity is also finding a response in the higher classes as well, up to "those of Cæsar's household." Widows and orphans, laborers and merchants, students and teachers. farmers and artizans, editors and statesmen, lawyers and bankers, legislators and judges, men of the army and navy, men of the railroad and the steamship, all meet together in the Christian church in common fellowship. In the House of Representatives—an elective body of about 380 members—should the same proportion of Protestant Christians prevail as was noted above in the community at large (viz., one in 600 of population), only one such member could possibly be looked for here. As a matter of fact, however, there is always found a little coterie of from twelve to twenty Christian members who have had sufficient respect and confidence in their localities to receive election. Moreover, at nine of the thirty sessions of Parliament, the presiding officer has been a Christian.

A similar condition will be found also in the local Provincial Assemblies, where sometimes the proportion has been as high as one in seven or eight.

The Japanese Christians are not recluses, but are men active in all the good walks of life. They are interested in the legislation of the country, in the interpreting of the laws, in education, and doing much to build up a system of private schools from kindergarten to university grade, that shall give free play to the development of spiritual power, and not be shackled by the tyranny of bald materialism.

Not only has the more responsive element of the nation shown that it was profoundly imprest by Christian teaching and practise, but the more conservative bulk of Buddhism has not failed to give evidence that it has felt the impact. If "imitation is the sincerest flattery," then one may judge something of the extent to which this impact has been felt by noting the avidity with which those of the Buddhist faith have taken up the Christian methods of social service, in the more regular meetings at the temples for preaching, in the establishing of asylums and other eleemosynary organizations hitherto unknown among them, in the founding of religious schools and theological (?) seminaries, in the adoption of the Christian methods of nomenclature, which gives such terms as Y.M.B.A., Y.W.B.A., and even Sunday-schools and Buddhist Endeavor Societies, and in the numerous attempts made to deduce a Buddhist Bible from the great mass of their sacred writings—the imitation extending even to the style of type and printing and binding, with marginal notes and references. There is no denying the fact that Christianity is influencing the thought and the method of the Buddhist world in Japan.

What Remains to Be Done

If there are approximately 180,000 enrolled members of the churches in Japan, there are still over fiftyfour millions of people to be reached. In the words of the report of the recent National Conference held at Tokyo last April, "Approximately 80 per cent. of the total population reside in rural districts, of which number 96 per cent. constitute an entirely unworked field. Of the remaining 20 per cent. of population residing in cities and towns, about one-fifth is still unprovided for; thus giving the result that above 80 per cent, of the population of Japan, or above forty millions, are not being reached by the evangelistic forces. . . . A gigantic and yet most inspiring task, therefore, still lies before us in the Christianization of Japan, which calls first of all for renewed humiliation, deeper consecration larger life."

For the accomplishment of this "gigantic task" great reinforcements are needed, amounting to four times the present number of Japanese workers in order to give one worker to 10,000 of population, and twice the present number of missionaries to give one to 60,000. To coordinate

the whole work and secure the most effective distribution of these Christian forces, there is needed a definite and comprehensive policy that shall look toward a long future; also closer cooperation and union in educational and other forms of work as well as the closest cooperation between the different Christian bodies in planning and carrying out their evangelistic work.

There are signs that these conditions are to be met. Already there is an organization known as the Federation of Churches in Japan, composed of churches that comprise four-fifths of the Protestant Christians, and indications now point to a time in the near future when the other one-fifth shall enter the organization and cooperate in this work of common interest.

For the more efficient work in evangelization there is need of better training for both missionary and native worker. A beginning has been made here in the recent reorganization of the Language School at Tokyo, where better and more comprehensive courses are now offered to the new missionaries at the threshold of their work; and in the recent movements toward cooperation in theological teaching which give promise of greater efficiency and better results. Much more is expected along these lines. There remains to be developed a great and systematic body of Christian literature that shall command the interest and the respect of the reading public at large, and that shall rightly interpret the Christian life and experience, and give direction to religious and theological thought. A beginning has been made in the organization of the Christian Literature Society of Japan, which has a comprehensive program arranged for attempting to supply the need, but is greatly hampered for lack of funds. One of the important things to be accomplished in Japan in the near future is the securing of an endowment fund for the advancement of the great work of this Society.

In this connection, journalism is another field that awaits the more serious efforts of the Christian pen. While there are many denominational papers and magazines published, and while many of the editors of Japan's daily papers are Christian men, yet there is need of a thoroughgoing Christian daily newspaper that shall discuss current events from the Christian standpoint, report fully and unbiasedly the Christian Movement in Japan, and in the world at large, and provide a high grade of reading matter for use in the family.

Perhaps the greatest things yet to be accomplished in Japan will be along educational lines. More Christian schools are needed, of all grades and for both sexes, and all to be supplemented by a Christian University of the first rank. There are signs that the Government is weakening in its opposition to the general principle of private schools, and of Christian schools in particular, and is assuming a more favorable attitude toward Christian education. general public also is coming to appreciate the need of religious influence in the moral education of the young, and to recognize the good moral influence that Christianity exerts in its schools. What remains to be done is to remove all the ancient prejudices of both Government and people by some positive, pragmatic exhibition on a large scale of the beneficent influence of a complete education, from kindergarten to university, gained away from the present materialistic surroundings of the public schools, and within the healthful and refining atmosphere of Christian influence. So great is the seeming necessity of such a Christian university that it is safe to say that until it is forthcoming the ultimate success of Christianity in Japan can not be predicted. A beginning in this direction has been made at Kyoto, where the historic Doshisha, founded by Dr. Niishima, has been advanced to a university, and where over one thousand students in all departments are now gathered within this positive Christian environment; but something larger and more appealing than this is needed.

Japan and America

Somewhat apart from the problem of evangelizing Japan, and yet intimately connected with it, is the question of friendly and intimate relations between that country and the United States. One of the great things yet to be accomplished is the getting rid of the strange misunderstandings and the petty prejudices that now disfigure the relations of these two nations, whose mutual welfare is so closely linked together, and who ought to join hands as man with man and walk together as brethren. Happily, many efforts are now being made toward bringing about a better understanding and relationship; and the accomplishment of this desired result will go far toward depriving the anti-Christian forces in Japan of their ammunition.

The Church of Christ in Japan needs to-day, more than ever before, the sympathy and the prayers of Christendom. The same problems that face society in every land are in evidence here-problems relating to intemperance, the social evil, divorce, labor and capital, factory conditions, female and child labor, and such like. In spite of all criticisms against the church, it remains true that, notwithstanding its numerical weakness, there is no society in the Empire that can compare with it in its purity of motives and of life, and in its persistent efforts through social service to benefit the whole community. More and more it is feeling the immense responsibility that is resting upon it, a responsibility that was greatly augmented by the Three Religions Movement, inaugurated in 1911, when the Government gave its first favorable recognition to Christianity.

In the ancient struggle Buddhism largely replaced Shinto, because it had something superior to offer. Then Buddhism lost a large segment of its devotees, because Confucianism could offer something more satisfying to the reason, if not to the heart, and Christianity is bound to win its way because of the real value of what it has to offer toward the satisfaction of the cravings of the human heart to find the living God, whom Shinto veils. Buddhism denies, and Confucianism ignores. If not "in this generation," yet in God's own good time, as the truth in Jesus Christ becomes known in Japan through His human agents and through the Holy Spirit, He will surely "draw all men unto Him."



BURNING UP GOOD MONEY IN BAD TOBACCO

One of the colored posters used by the reformers in fighting the cigaret evil in China

Moral and Social Reform in China

BY E. W. THWING, PEKING, CHINA Oriental Secretary of the International Reform Bureau



HINA is passing through a time of great awakening. The upheaval that has led to the change of the government of four

hundred millions of people, from a monarchy to a republic, can not be without lasting effects on the nation. Many new forces have been put into operation, and altho China to-day may be in a sort of flux, yet these forces are molding the people, and social life and thought are bound to flow in many new channels.

The moral and social reform movements are not of less importance than the political ones. The Chinese postal and telegraph service bring the people of all parts of the country into close touch, as never before. These new impulses can therefore act directly upon millions of people.

Changing Social Customs

Modern education in China is introducing many changes among the social customs of the people, especially among the younger generation. There is now considerable talk in the newspapers against early marriages and others are advocating an acquaintance between the young people before marriage. Many of the rising students are objecting to having this matter managed entirely by parents and "go-betweens." Semi-foreign

marriage ceremonies are now being held in Peking and in the port cities.

The dress of the people is also changing. Foreign hats and shoes are worn very generally by the men among students and merchants in the large cities, and many modern school girls are proud of their foreign hats and daintily colored hair ribbons.

The anti-foot-binding movement, altho not yet strong in the interior among the uneducated people, is still having large influence in the principal cities. In most of the best girls' schools foot-binding is looked upon with disapproval, and a number of newspapers have not only published articles on the folly of the custom, but have printed pictures, showing the crippled and crusht feet of the women with the "golden lilies." This movement will mean much for the true advancement of China. The Chinese say: "For each pair of bound feet there has been shed a tubful of tears." Not only has this custom brought untold misery and suffering to millions of China's little girls, but it has dealt a great blow to the proper companionship of men and women, and has kept China backward. No nation that keeps women in degradation and ignorance can expect to be strong. Now, however, the natural foot movement is gaining in influence and is one of the signs of China's progress.

Temperance Work

While China's efforts to suppress opium, and her remarkable successes are surprizing the whole world, Western intoxicants are coming into China's ports in such large quantities as to present a very grave danger. Reports have been received that

cheap foreign whisky is being sold in the south as low as two dollars a case. Many of the modern Chinese believe that no feast or banquet can be complete without foreign liquors. On the other hand, Temperance Societies are being organized in various places. Many of the churches are taking a strong stand, and are urging their members to give up entirely the use of intoxicating liquors. It is unfortunate that the missionary body is not a unit on this The Woman's Work, question. published in Shanghai, has a special department devoted to Temperance, and some Chinese publications also give considerable space to this reform. The danger is great, and far more attention should be given to Temperance work in the line of "Preventative Medicine." The beer halls and the prevalence of liquor drinking in Japan lead one to fear for the future of China. Missionary workers may well give much attention to this matter before conditions become as bad as they are in the Island Empire.

Cigarets and Morphine

Cigarets and morphine are two great pests which have been introduced into China in comparatively modern times. As the Chinese say, "Before the big black devil of opium is disposed of the little white devils cigarets and morphine coming in." Altho cigarets have only been used in China, to any extent, during the last twelve years, yet it is said that China now uses more cigarets than the people of United States. The British-American Tobacco Company has been flooding China in a most systematic way with this pestiferous article, which China

can ill afford to buy. The slogan of this company is "a cigaret in the mouth of every man, woman, and child in China." They spend some two million dollars a year alone for advertising, and spare no pains to introduce their goods. They give large salaries, and employ many graduates of American universities and colleges, as well as many Chinese students from the mission-schools. A missionary in Shantung, while traveling recently on the railroad,

bacco Company to be a Government concern. It is estimated now that the Chinese spend more than twenty-five million dollars (gold) per year for cigarets. An agent of the company said to me, "We aim to make our cigaret business the largest business in China; there is big money in it." In 1912 the company reported returns of 37 per cent. on their capital in that one year. Last year it was more than 27 per cent. One often sees little boys and girls from six to



BURNING \$10,000 (MEX.) WORTH OF OPIUM IN PEKING

The opium was burned in nine large iron kettles, and opium pipes and outfits were destroyed, by order of the Government, February, 1914. \$50,000 worth was also recently destroyed in Fuchan.

met another gentleman whom he supposed to be a missionary. After talking awhile the missionary asked, "What is your work?" and received the reply, "Oh, I am in educational work." When they reached the next town the gentleman said that he was getting off to give away cigarets, as he was educating the people in the habit of smoking. The name America is connected all over China with the picture of a great "pirate" advertising a brand of cigarets. Many Chinese seeing the "great American," which is a part of the name often used in their signs, believe the Toeight years old, or even younger, puffing away at these cigarets.

The morphine habit is even more injurious than the cigarets. Seven tons of morphia are manufactured every year in Edinburgh, much of which is sent to China. Besides that which is sold directly to China we are informed that three and a half tons are sold to the Japanese. They manufacture the needles, and sell or smuggle large quantities of both needles and morphia into China. There is 100 per cent. profit in this business. Missionaries report seeing poor victims, with their arms

or legs covered with sores and scabs from the use of the needle. It is hoped that the coming llague conference will ratify the opium agreement and do something to put an end to this morphine traffic.

A report just at hand states that the Ministry of the Interior has drawn up a new set of regulations, prohibiting students, soldiers, women and children from smoking eigarets. These regulations were to be enforced from April first, and punishment will be meted out to the offenders against these new rules. China may well take steps at once to preserve her children from this evil.

Anti-Opium Campaign

The greatest of all the Chinese reforms is the campaign against opium. China has already made remarkable progress in opium prohibition, for both the people and the Government have taken great interest in the question. The fact that during the past year there have been more public opium burnings than ever before, shows how sincerely the effort has been to put down opium.

The cultivation of poppy has also been supprest vigorously, and in some places with the aid of soldiers. Some Provinces, like Kweichow and Kansuh, have taken special steps to prevent future poppy cultivation. Special presidential orders have been issued against the growth of the poppy, also urging strict enforcement of opium prohibition. The Provincial Governors have, as a rule, taken a strong stand against this evil. In spite of the distractions of a second rebellion, the Government has kept straight on in opium prohibition, and altho in certain places

the temptation for "squeeze" may have been stronger than the desire to stamp out opium, yet on the whole the Chinese have shown a fixt determination to overcome this evil.

Nearly a year ago, at the invitation of The International Reform Bureau, a National Opium Conference was held in Peking. Official representatives of most of the Provinces met at this gathering. It resulted in the formation of a National Opium Prohibition Union, which has done good work through the year under the splendid leadership of General L. Chang. The Union also sent General Chang as its representative to England to bring the message of the Chinese people and to urge speedy opium prohibition. The Reform Bureau has been enabled, by the courtesy of the Chinese Government, to keep in constant telegraphic touch with the Governors of the various Provinces. Some hundreds of telegrams have been sent, urging prohibition, pointing out the weak places, and giving suggestions for practical work. Many telegraphic replies have been received, showing a spirit of appreciation and a desire on the part of China for real cooperation in the great Anti-Opium Campaign.

There are many indications that the work is to be earnestly prest forward. The Ministry of the Interior has just sent telegrams to the Governor-Generals and Civil Governors of the various Provinces, ordering that poppy cultivation must be strictly prohibited, all poppy plants found must be uprooted, and the reports of the destruction of poppy fields must be investigated and confirmed. Should any report prove to be false, the local magistrate will be severely punished. Kansuh was the worst province for the cultivation of the poppy last year. About a week ago the Reform Bureau sent a telegram to the Governor of that Province strongly urging that, as now was the time of planting, strong action should be taken to prevent the recurrence

Chinese and foreign merchants) has been a serious hindrance to China's efforts at prohibition. Through the efforts of the opium trust there, and because of the strong measures taken by China to restrict the production of the native drug, the value of this foreign opium has greatly increased. During the past three months, the



THE FIGHT AGAINST OPIUM IN CHINA A cartoon showing the arrest of an opium-smoker and the confiscation of his outfit

of the conditions of last year. A Reuter's telegram, published to-day, states that severe measures are being taken to prevent further planting of the poppy, and selling or smoking of opium. It also states that on March 6th, at the province capital, Lanchow, two thousand ounces of opium were seized by the authorities, and were publicly burned.

The presence of large stocks of opium in Shanghai (something like 13.000 or 14.000 chests, held by

price has riven from about T4,000 per chest to about T7,000 per chest. The increase in number of opium shops in the foreign settlements of Shanghai is another discouraging feature, but China is bound to push the work forward. A report just at hand states that the opium traders are becoming alarmed and the price of opium has suddenly dropt T1,000 per chest. (T1,000 is equal to about 1,400 Mexican dollars or about \$700 U. S. gold). The strong

action of the Chinese Government and the expected ratification of The Hague Opium Agreement is giving the opium traders no little concern. If China can only keep firm in her prohibition efforts she may save \$100,000,000 of her people's money. In that case the opium in Shanghai would have to be returned to the source from which it came.

The Movement Against Gambling

There has been a general movement against the gambling evil throughout China since the establishment of the republican form of government. Gambling is recognized as one of the great evils in this country. At a recent opium burning, held north of Peking, quite a number of gambling cards and other accessories, which had been seized by the police, were burned with the opium. A telegram from Canton, which reached Peking a few days ago, is strongly opposed to the plan to allow gambling again in that Province. The telegram is from seventy-two Canton Guilds, and says: "The total suppression of gambling in the Kuangtung Province has been effected through our strenuous efforts. Altho we are at present

suffering from the serious effects of the depreciation of bank notes, we will not seek to suit our temporary convenience by suggesting the revival of gambling."

The President recently issued a presidential order, prohibiting any gambling by officials. The President, in many of his orders, has strongly emphasized the importance of good character, virtue and social reform. Altho these things can not be attained without a renewing of the heart, yet China's efforts in this direction are worthy of special attention. The missionary work, through more than one hundred years among the people of this nation, is bringing the real salt which will make vital and effective these reforms which the Chinese really desire.

China at this changing period has many social problems to meet, and the difficulties in the way are many, but there are many good men who believe in social and moral reform, and they will help forward an era of progress among the millions of China. What has already been successfully accomplished in the fight against opium shows what the people and the Government together can do in any reform movement.

A CHINESE VIEW OF FOREIGNERS

This "old school" Chinese gentleman's description of "civilized" customs will be appreciated: "You can not civilize these foreign devils. They are beyond redemption. They will live for weeks and months without touching a mouthful of rice, but they eat the flesh of bullocks and sheep in enormous quantities. That is why they smell so bad. Their meat is not cooked in small pieces, but is carried into the room in large chunks, often half raw, and they cut and tear it apart. They eat with knives and prongs, so that one fancies himself in the presence of sword swallowers. They even walk the streets and sit down at the same table with women. Yet the women are to be pitied for on festive occasions they are dragged around the room half-drest to the accompaniment of the most fiendish music."—Indian Witness.

Signs of Dawn in Darkest Africa*

A REVIEW OF A BOOK BY REV. J. H. HARRIS



HE old order changeth, giving place to the new."

Of no other period in the history of modern civilization could this be said with greater truth

from a political point of view, than first twelve years the twentieth century. The rise of the Chinese Republic can only be regarded as the forerunner of even greater political upheavals in the Orient. Japan, still dizzy with the wine of victory, can not be expected to remain long inactive, or to confine her restless energies to her own borders, performing a mere sentinel duty at the gateway of the East. While certain Powers in Europe are seeking an opportunity for Colonial expansion, how long will the Republican States of South America, already so largely dominated by German influence, be permitted to maintain their political integrity under the shelter of the Monroe Doctrine?

It has been stated on good authority that for some months previous to the outbreak of war between the Balkan States and Turkey, certain eminent European statesmen were busily engaged in rearranging the map of Africa in the interests of one or another Great Power. These contemplated changes will probably not be attempted until the Turkish-Balkan

question is settled, and the peace of Europe is assured, but sooner or later a re-shaping of the African colonies seems ordained.

The so-called "Dark Continent" is seething with unrest, and the natives in many parts are awakening to the needs of a larger life of opportunity. Rev. John H. Harris recently made a 5,000-mile journey through Western equatorial Africa and he gained some important facts about industrial conditions and the prospects for the future of the subject races. He has relied on natives and traders for his facts rather than on information obtained from official circles. "A habit which I fear has sometimes entailed the appearance of discourtesy, but I know how reticent the merchant communities are, no less than the native, even the most untutored of them, if they see a man or woman holding friendly relations with the powers that be. This method of investigation I have always pursued, with the result that information of the utmost value has been supplied." And we may add that for this reason, among others, Mr. Harris's work is of unique value as a true representation of present-day conditions in Africa.

Before he entered missionary work, the author was connected with an important commercial house in London, which, among other advantages, gave

[&]quot;Dawn in Darkest Africa" is a work of importance on present conditions, by John H. Harris, F.R.G.S. Introduction by The Earl of Cromer. (E. P. Dutton & Co., New York.)

him a large insight into foreign and colonial questions. He has also been brought in touch with public men and statesmen, like ex-President Roosevelt, Sir Edward Grey, Sir Harry Johnston and others, and is, therefore, unusually well equipped to review African problems from the statesmen's and the native's standpoint.

Geographically speaking, Africa is no longer "The Dark Continent." Every river and forest has been explored, every desert crossed, and nearly every tribe is known and can be located. Furthermore, nearly every foot of territory is for the present under the control of some foreign power. Yet signs are not wanting that a change of rulers is imminent when nations seeking colonial expansion, by trading or purchase, will be enabled to extend their African possessions.

"In fifty years," writes Mr. Harris, "the map of Africa will bear little resemblance to that of to-day. And what of the natives? Are they to have no voice in their destiny?" While the rights of the native tribes are never considered by the eminent statesmen who are rearranging Africa, it is evident that the natives in many parts of the continent have their own views on the subject of being bartered and exchanged at the will of foreign nations. Mr. Harris notes that in West Africa they are awakening to the fact, that education is a mightier power than arms. "Education is advancing by leaps and bounds, and the more virile colonies are producing strong men, who will make themselves felt before many years have passed over our heads. The African is shaking himself free from the shackles he has worn so

long and is at last beginning to realize his strength. At present Britain leads the way in giving the native the fullest scope for his abili-In British and Portuguese colonies alone in West Africa, has the free native the chance of attaining the full stature of a man. In German and French tropical territories the native is there, not as a citizen, but merely as a necessary adjunct to the production of wealth for the white man. How long will he be content with this position is a question, and the evidences of a coming change are everywhere apparent." Mr. Harris regrets that the Africa which he has known, and even loved, is being "hustled away" and that soon the rivers, forests and tribes will have lost the mystery which gave them charm. Commerce, too, is undergoing changes, and the trader who went forth single-handed to conquer, to bring the wilderness in touch with civilization, "has given place to the soulless corporation, with directors who are mere machines for registering dividends."

In no part of Africa have there been greater changes than in the Kongo. Only a few years ago this vast territory was a disgrace to civilized Europe. Under Leopold the population was reduced from 20,000.-000 to 8,000,000. The ruinous methods employed in gathering rubber and the wanton destruction of elephants for their ivory showed that the Leopoldian policy was as ruinous from a humanitarian standpoint. The author of the present work believes that the Kongo is too big for Belgium to manage alone; that she is not strong enough to carry out the reforms which she is sincerely anxious to

make. Some of the most flagrant abuses have been rectified, but as long as the Government itself is interested in commercial enterprises the main causes for these abuses will exist. Old officials experienced in the methods that obtained in Leopold's day are still employed, and the author is of the opinion that they keep out Belgian administrators of a higher type. Moreover, such radical reforms as the condition of the Kongo demands, can only be effected at a cost perhaps heavier than the Belgian taxpayers would be found willing to pay. For these, and other reasons, Mr. Harris believes the Kongo territories too heavy a burden for Belgium to bear, and suggests that Germany should take over the greater part, also a portion of French Kongo, conceding, "an adequate quid pro quo to France."

Slavery in the Portuguese Possessions

Portuguese West Africa presents many anomatous conditions which are not found in any other colonies of the Dark Continent. Here the native races are accorded the best and the worst treatment. "The best for the free native, the best for the educated colored man, and the best for the colored woman. In every other colony—and in this respect the British colonies are becoming the worstrace prejudice not only prevails, but is on the increase. In the Portuguese colonies there is a pleasing absence of race prejudice; natives of equal social status are as freely admitted to Portuguese institutions as white men; the hotels, the railways, the parks, and roads possess no color-bar. If the Portuguese colonies could be purged of their foul blot of slavery, the natives of the other African colonies

might well envy their fellows in Portuguese Africa. Alongside of intimate social relations with the natives is a widespread plantation slavery in Angola, San Thomé, and Principe."

In Angola half of the population is said to be living under some form of slavery, and before the eyes of the Governor, the Bishop, and high officials are to be found "bridewells" for the production of slaves, where they are bred after the methods of the stock-farm. "In San Thomé the contracted laborer from Angola is a slave; he calls himself a slave, and the Mozambique free man holds him in contempt as a slave; either he was captured, or purchased on the mainland with cash by the plantation owner, just as men purchase cattle, or capture wild animals."

Of the pathetic, the tragic features of slavery in the Portuguese colonies Mr. Harris has many deeply moving stories to tell. He was not content to accept the reports of others, or hearsay evidence, but personally investigated the slave question for himself. One story which he heard from the lips of a poor bond-woman is but one of many.

"She had not been long on the coast, for only a few months ago she had for the first time witnessed the Atlantic breakers tossing themselves with impetuous fury on that strip of rocky shore. The hour was that of the mid-day rest and the woman was sitting sadly apart from the other laborers. A glance at her attitude, coiffure, and other characteristics rendered her a somewhat singular figure in that group. Somewhere in Central Africa those cicatrized arms, that braided hair, had a tribal home.

"'True white man I have come

from far; from the land of great rivers and dark forests.'

" 'llow were von enslaved?' I asked.

"They charged me with theft and then sold me to another tribe, and they in turn to a black trader. This man drove me for many moons along the great road until a white man at D——— bought me and sent me here. Where am I going now? Who can tell. I suppose I shall be sold to another planter."

Torn from family and friends she had been nearly ten months marching down to the coast, a distance from her tribe in the Kongo of not less than 1,500 miles.

Mr. Harris describes the rise of a great slave-owner, who from being a ragged urchin running about the streets of San Thomé now owns elegant mansions in three European capitals and is the sovereign lord over thousands of slaves. He lives in almost regal state, the center of a crowd of admiring sycophants and parasites who give no thought to the miserable creatures who toil in blood and tears to enrich their master. From 5:30 in the morning until sunset the wretched human chattels labor in the tropic heat, cultivating cocoa. "That their master may fare sumptuously every day in Europe, and finance dethroned royalty, which is not ashamed to use these ill-gotten funds in half-hearted endeavors to regain a discredited crown."

Why, it is often asked, does the Government of Portugal, so loud and vehement in proclaiming its devotion to human freedom, permit slavery to exist? The answer always is, that the colonies are beyond the Government's control. The planters treat "regulations" sent out from the Tagus

as so much waste paper. Portuguese statesmen have unwillingly acknowledged that the power of vested interests in the colonies can nullify every attempt made by the government to introduce reforms. Such being indisputably the case it seems impossible that Great Britain should continue an alliance with a Power "which by a persistent violation of international obligations exposes not only herself, but her ally, to a defense of slavery and the slave trade."

The all-important question of the "repatriation" of the slaves is discust in detail by Mr. Harris and deserves more consideration than we are able to give it in this article. It is of course claimed by the planters that their human chattels are much better off working for them, than if they were returned to their old homes. Also, they argue, many of the laborers have forgotten the districts from which they were originally "recruited" and they might come under evil influences, and perhaps starve, if dumped down on the main land. It is true the "repatriation" question presents many difficulties, but Mr. Harris believes they are not insurmountable, and by no means so numerous as the planters try to make out. "Repatriation" was begun tentatively in the year 1908, not always with the happiest results, but this was owing, says our author, to the barbarous and inhuman methods employed.

It has been mooted in high quarters that Portugal's treatment of the natives demands the transfer of her African territories to some such progressive power as Germany, for a financial consideration. Mr. Harris expresses a doubt that the natives

would fare any better under German rule than they do now, for while a number of colonial Portuguese are slave-owners and traders "the Portuguese have a kindly nature, to which we can appeal, and signs are not wanting of an awakening of the conscience of the Portuguese nation in a manner which may lead to a thorough cleansing of the colonial possessions of the Republic."

Germany, says our author, is in many respects a progressive power, but she has never shown any philanthropic consideration for the well-being of the native races. A single word from Germany signifying a willingness to cooperate with Great Britain during the Kongo agitation, would have saved thousands, if not millions, of lives. That word was never spoken; the Kongo tribes were left to perish, and German public opinion maintained a cynical attitude to the end.

Portugal has declared very emphatically, that she will not part with her ancient colonies, but unless she begins at once to purge her administration and abolish slavery, there is every reason to believe that she will be forced to do so. In other words she must "Get on, or get out."

The Progress of Christian Missions

"Of all the forces which have made for real progress in West Africa," writes Mr. Harris, "Christianity stands, some say first, others second, but none can place it last. To it belongs primarily, in point of time at least, the economic prosperity of the Gold Coast. To it belongs, almost entirely, the credit for the native clerks, and educated men of the Coast. To one section of the Christian

Church at least belongs the honor of having saved on the spot the Kongo natives from extermination."

One curious and interesting fact noted by this author is that the majority of administrators and commercial men hold in a measure of contempt the Protestant missionary, while his Catholic brethren are generally esteemed. This attitude, Mr. Harris believes, is owing to the fact that the Catholic missionary is more diplomatic in his relations with traders and administrators; he is more genial; "a good fellow" where his Protestant confrère may be bluff, unbending and somewhat puritanical. The Protestant missionaries are free to criticize administrations, expose iniquities and oppressions, which the Catholic fathers are not allowed to do. The crime of the Kongo was exposed by Protestant missionaries on the spot, tho the Catholics far outnumbered them, and the same could be said of the atrocities in the French Kongo and the slavery in the island of St. Thomé. The author believes that this antipathy toward Protestant missionaries is likely to become more marked in the future.

The highly organized syndicate, which has replaced to a large degree the old-time trader, has sufficient power and influence at home and abroad to threaten and coerce any administration. "The missionary, bold in his isolation, knowing no higher authority than his own highly tempered conscience, willing, if need be, to suffer any extremity, is bound to find himself more and more in conflict with the exploiting energy of these vigorous dividend-seekers. This conflict is of course an excellent tonic for the church, but it makes the lot of

these isolated men and women in Central Africa much harder to bear."

In his review of Christian progress, Mr. Harris says, that few gains have been made in the far hinterland of the Sierra Leone Protectorate, the Northern Territories of the Gold Coast, or in Northern Nigeria. "In the Sierra Leone Colony where slaves liberated during a period of 50 years were dumped down as they were released from British battleships, Christianity has permeated fairly completely the life and habits of the people; nearly two-thirds of the population are nominally Christian, while the heathen number less than one-tenth. In the Gold Coast the Basel Mission alone, has more than 30,000 adherents who find about \$25,000 for mission expenses. Another notable and interesting fact is, that the natives have invested in the Mission School Bank over \$115,000, a larger amount than they have placed with the Government, showing the confidence the natives have in the Christian Church as a depository.

In Southern Nigeria half the population is Mohammedan, very tenacious of their faith, and noted for their piety and simple life; an altogether superior class. Christian advance is opposed in the more northern territory by officialdom, on the ground of possible trouble with the Mohammedan community. Below Nigeria and south of the Niger Delta, Paganism is rampant, while Mohammedanism does not exist. "A paganism" says our author "so broken by the forces of civilization, so rent, and riven by internal mistrust that the masses of the people are crying out: 'Who will show us any good?""

Mr. Harris is enthusiastic in speak-

ing of the value of Medical Missions in the African field. No other agency, he believes, is quite so effective in establishing friendly relations with the natives as the work of the medical missionary. Every cure that is effected speaks more eloquently to the native than many sermons or ethical discourses, and makes him very receptive to Christian teaching.

In recent years Protestant Missions have successfully carried on industrial and commercial enterprises in the interest of the natives. At Abeokuta all the public buildings of that fine city were erected by the Christian Industrial School. In the Gold Coast the German Basel Mission leads the way among Industrial Missions. Here the Commercial Section Industrial Training Institutes, and nothing could be more pleasing, says Mr. Harris, than the energy and interest displayed by the natives who devote themselves to cabinet-work, coach-building and agricultural pursuits, but the main activities of this department are those of the ordinary African merchant, with the exception that the agents are forbidden to sell spirituous liquors. This branch of the work is conducted by 23 "mercantile missionaries" with very satisfactory results. The white men are assisted by colored men in charge of the branches, and who on Sundays may be found teaching in the Bible Schools and preaching at the out-stations of the Mission. The income from the industrial work and the manufactures must almost, if not completely, cover the Mission's expenditures. "Its general business operations," writes the author, "splendid educational institutions, its devoutly spiritual atmosphere, combine in forming one of the

greatest, if not the greatest, force for progress in the Gold Coast Colony. But the price has to be paid, for, according to the Acting Governor, 'the highest death-rate was among the missionaries.'"

Of the 550 missionaries who have labored to spread the Gospel in West Africa, over 170 found an early grave, some of them living only a few days, being stricken down almost on the day of their arrival in the field. Of these noble martyrs to the cause of Christ, the author says, "These men and women were not only the matured youth of their countries, but they were compelled to pass the most rigid medical examination prior to their acceptance by the Missionary Boards. They were indeed the flower of the Christian Church." Appalling as the mortality has been among these chosen ones, they did not die in vain, but that many might be lifted out of the darkness that shrouded their lives, into the glory infinite that lights the pathway of those that love the Lord.

Without giving in detail Mr. Harris's interesting statistics that show the results of missionary labor in West Africa a few figures may be of interest. For Sierra Leone, Nigeria, Gambia, Gold Coast, Kongo and Angola the total number of adherents (known members and communicants) is given as 214,501; scholars, 79,861; annual native contributions, \$163,395.

These estimates do not exhibit the wide interest displayed by the natives in Christianity, which is shown in their considerable purchase of the Scriptures. The British Bible Societies ship thousands of pounds' worth of Bibles every year to the different

colonies; the natives contributing an increasing sum to the British Society, which gives a "return" in cash from the Native Christian Community of the Portuguese Colonies of over \$150,000 per annum, or an average of \$1.06 per head throughout the churches.

To the author the future of Christianity in West Africa is bright with promise, but he also recognizes that its progress is beset with many dangers. In early years missionaries subordinated everything to the actual work of preaching, but experience has shown that the native preacher if properly trained can carry the message further than the white man could ever hope to reach, while his mastery over the native tongue gives him an immense advantage. As the result of this spreading the Gospei largely through native preachers, the whole of the riverine systems of Central Africa are being brought under the influence of Christianity. The bush native no longer clings to Paganism, and if not a Mohammedan calls himself a Christian, tho his manner of living may be of the most immoral description.

On the dangers that threaten the future of Christianity in West Africa and other parts of the continent, Mr. Harris presents some striking facts:

"Already in several colonies the natives are restive under an inadequate white control and leadership. Educated in the principles of liberty, but without much respect for, or belief in, the nobler tenets of the Christian faith, they are breaking away from Church Government and forming themselves into Christian communities in which personal desire is never allowed to conflict with accepted

standards of ethics. One day I visited a leading 'Christian' in a certain colony; he showed me round the district, took me over his delightful little farm, pointed out his model dwellings, etc.; then I inspected a building with three compartments, and was informed that one section was used as a gin store, the middle section for prayer meetings and in the third the man kept his wives! All this, he boldly asserted, could be justified by reference to the Scriptures. I was not prepared to contest the assertion, because my host claimed his own conscience as the final arbiter of interpretation. The extent to which these secessions may go, can be gathered from the fact that

one seceding church in West Africa claims a membership of over 10,000 adults."

Mr. Harris is far from being an alarmist, but he foresees that unless the missionary societies can supply a sufficient number of men to check the spread of this movement, all Central Africa may be brought under "the influence of a form of Christianity which for many years will be a caricature of the religion of Jesus Christ. The only hope, and happily a probable development, is that the religious wave which is now sweeping irresistibly across the central region, will be followed by an ethical wave, which will give the 'Light eternal' to the Dark Continent."

TO GIVE IS TO LIVE

The sun is forever pouring its gold
On a hundred worlds that need
to borrow:

llis warmth he squanders on summits cold,

His wealth on the homes of want and sorrow.

To give ls to live.

The flower shines not for itself at all.

Its joy is the joy it freely diffuses;

Of beauty and balm it is prodigal, And it lives in the life it freely loses;

No choice for the rose but glory or doom,

To exhale or smother, to wither or bloom.

To deny Is to die.

The seas lend silvery rays to the land,

The land its sapphire streams to the ocean;

The heart sends blood to the brain of command,

The brain to the heart its lightning motion; And over and over we yield our

And over and over we yield our breath
Till the mirror is dry and images

death.

To live

1s to give.

Dead is the hand that is not open wide

To help the need of a human brother;

He doubles the length of his lifelong ride

Who gives of his fortunes to help another;

And a thousand million lives are

Who carries the world in his sympathies.

To deny Is to die. —Selected.



CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

OPENING THE FALL CAMPAIGN



ACATION days are over, and the busy world is preparing to run at full speed once more. The Church, no less than the world, is ready to take up

its work with new vigor.

There is no better time (with the possible exception of the First of January) for overhauling old methods and inaugurating new ones. Nine or ten months of almost uninterrupted opportunity lie ahead before the next long vacation. No missionary organization should enter upon it in haphazard fashion with nothing definite planned. A carefully thought-out campaign tends to multiply results and make them great and lasting. A right beginning is of the utmost importance.

A Quiet-Hour Service

The best preparation for a season of service is a quiet waiting before God for guidance of the Holy Spirit. Before making any plans whatever we should ask God to reveal His will and show us just what He would have us to do. Otherwise we may "run before we are sent." This is one of the gravest errors of the present generation of Christian workers. Only when we are doing a God-appointed work in God's own way can we be sure of results that abide.

"I never ask God to bless my plans," said a religious leader at a conference some time ago. His fellow workers were shocked and demanded an explanation. "It is true," he repeated with emphasis. "I never ask God to bless my plans. I ask Him to reveal His plans and bless me in trying to carry them out."

The command to "Go forward" was preceded by the command to "Stand still." This is the true order. Pentecost followed a season of united prayer and supplication in the upper room. It is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts," that great works are accomplished, great victories won.

In view of this, the best possible plan for opening the fall campaign is the holding of a "Quiet-Hour Service" in which those whose hearts are filled with longing to see God's kingdom prosper, may come together to plead His promises and claim their fulfilment. Such a meeting need not be large. Its success is not at all dependent on numbers. A few earnest souls with hearts on fire for God can call down the coveted blessing. This is a plan that has been tested again and again by the Best Methods Editor in different organizations, and never once has it failed to bring a blessing.

Praying or Planning

BY JESSIE ANDREWS

We plan and plan, then pray
That God may bless our plan.
So runs our dark and doubtful way,
That scarce shall lead unto the day—
So runs the life of man!
But, hearken! God saith, "Pray!"
And He will show His plan,
And lead us in His shining way
That leadeth on to perfect day—
Each God-surrendered man!
—The Sunday-School Times.

Missionary Workers' Conference

A very good way to open the fall campaign is for all the missionary

forces of a church to unite in holding a Missionary Workers' Conference. A week-night is best for this—the midweek prayer-meeting night if the pastor is willing.

After a short devotional service, let the officers of all the missionary societies or bands connected with the church and the chairmen of the missionary committees of the church and Sundayschool, present their plans for the coming fall and winter. Give the pastor an opportunity to tell of his aspirations for the church in a missionary way, and spend some time in discussing how the church and its various organizations can become a greater power in the community, especially along the lines of city missionary work. Then call for volunteers in the work. If the meeting is rightly conducted there will undoubtedly be some present who will make a decision for the first time to take up some specific form of missionary service-at least this has been the experience of those who have tried this method of opening the fall campaign.

The meeting should close with a season of prayer for the guidance of the Holy Spirit and the blessing of God on all that is undertaken.

Missionary Vacation Experiences

A good plan for a society or a federation of societies returning to work after the summer recess is a meeting with "Missionary Vacation Experiences" as the topic. In almost every community there are one or more persons who have enjoyed special missionary privileges during the summer, the telling of which would prove a joy and inspiration to those less favored than themselves.

A meeting of this kind, that was greatly enjoyed and proved very profitable, was held last October by the Woman's Union Baptist Missionary Society of Schenectady, New York, and

vicinity. The program consisted of reports from several of the summer missionary conferences and the account of a visit to Ellis Island made by one of the members.

A reproduction of the miniature panorama, "The Open Window,"* with an endless procession of Christless women passing by (See "The King's Business," by Mrs. Raymond, page 23), that had made such an impression at Northfield the previous July, and pictures of the Immigrant Pageant and the China Demonstrations that had been special features at Silver Bay, added not a little to the interest of the meeting.

Rallies with Social Features

Fall rallies that combine social features with plans for work and the enlistment of new members, can be made both enjoyable and effective. They may be either luncheons or suppers where everybody sits down to a daintily spread table and partakes of a real meal, or simply afternoon affairs with nothing but a cup of tea and a few wafers by way of refreshment. Sometimes they are held by individual societies, sometimes by federations or unions of all the societies in the community.

A very successful rally on this order was held a year or two ago by the Prospect Chapter of the Westminster Guild (a young woman's organization in the Presbyterian Church), in Trenton, New Jersey. About sixty girls in the church and Sunday-school, many of whom were not connected with any missionary organization, were invited to a supper. As a result there was a great revival of missionary interest among the old members and a new chapter of the Westminster Guild was organized in the church.

^{*} Directions for making such a window are given by Miss Edith Thomson in "How to Use," a handbook of suggestions, prepared by Mrs. Montgomery, to accompany "The King's Business," pages 70 to 74. Published by the Central Committee for the United Study of Foreign Missions, West Medford, Mass. Price 20 cents.

Progressive Missionary Tea

The *IVoman's Home Companion* recently gave an account of a unique missionary tea given by a woman's society which would prove an excellent way of opening a fall campaign in either a woman's or a young woman's society.

Five hostesses were appointed, and five tables prepared. The tables were designated respectively as "Association," "Program," "Membership," "Literature," and "Giving," and the hostess for each table was selected with regard to her fitness to discuss the topic for which her table stood. Long before the day set for the tea, each made a special study of the best method of presenting her subject and came prepared to make the most of her opportunity. The hostess of the giving table was ready with pledge cards to be taken home and signed, and the hostess of the literature table was provided with samples of magazines and other missionary literature for free distribution.

Fifty women came and were divided into five groups, ten for each table. There were five courses, served by the young women of the church. The first course was fruit, and while it was being eaten the hostesses presented their subjects, the guests asking questions and entering into the discussions if they so desired. At the end of ten minutes a bell rang, and each party of ten progressed to the next table, there to discuss another phase of the missionary problem. The hostesses, of course, remained at their own tables.

The second course was sandwiches, olives and pickles; the third ice cream and cake; the fourth, tea and wafers; the fifth, candies. A more elaborate menu could be substituted, but this was inexpensive, easy to prepare, and could be quickly served without delay. The favors were little painted cards containing missionary texts, and there

was appropriate music between the courses.

At this novel tea fifty women had five important phases of the society's work presented to them, and the hostesses came into touch with fifty different women. It was a great success. As a result the membership was nearly doubled, the pledges to missions were greatly increased, new subscriptions to magazines were obtained, and in every way the society made large gains.

The United Campaign for 1914-1915

"For years we have talked about 'united campaigns,' says *The Missionary Herald*. "In 1914-15 we are really to have one! With the slogan, 'Christ for every life and all of life,' and 'The Social Force of Missions' as the great central theme, all boards—home and foreign, general and women's—will work together to present the missionary enterprise in its most compelling form. The timeliness and attractiveness of the theme are obvious to all who know how generally the most earnest people in our churches are thinking in social terms."

This campaign is to begin at once, and every church should prepare to participate in it. Abundant literature of a very high order has been prepared, including text-books suitable for all ages and both sexes, written by some of the best literary talent in the country. Official ones for united use have been prepared by the Missionary Education Movement, the Central Committee for the United Study of Foreign Missions, and the Council of Women for Home Missions. The list is as follows:

Missionary Education Movement

"The Social Aspects of Foreign Missions," by Dr. W. H. P. Faunce, President of Brown University. Cloth, 60 cents; paper, 40 cents.

"The Individual and the Social Gospel," a four-chapter book for busy men,

by Dr. Shailer Mathews, Dean of the Divinity School, University of Chicago. Cloth, 25 cents.

"The New Home Missions," by Dr. H. Paul Douglas, Secretary of the American Missionary Association. Cloth, 60 cents; paper, 40 cents.

"The American Indian on the New Trail," by Thomas C. Moffett, Superintendent of Indian Work, Presbyterian Board of Home Missions. Cloth, 60 cents; paper, 40 cents.

Central Committee for the United Study of Foreign Missions

"The Child in the Midst," by Mrs. Benjamin W. Labaree, formerly a missionary to Persia. Cloth, 50 cents, postage, 8 cents; paper, 30 cents, postage, 6 cents.

"Our World-Family," a junior foreign missions text-book, by Helen Douglas Billings. Paper, 25 cents.

Interdenominational Home Missions Study Course

"Missionary Women and the Social Question," by Mrs. Fred Smith Bennett, President Woman's Presbyterian Board of Home Missions. Paper, 18 cents.

"In Red Man's Land," by Francis E. Leupp, former United States Commissioner of Indian Affairs. Supplementary chapter on missions among the Indians, by the Rev. A. F. Beard, D.D. Cloth, 57 cents; paper. 35 cents.

"Goodbird the Indian," told by himself to Gilbert L. Wilson. Junior home mission text-book. Cloth, 40 eents; paper, 25 eents; postage extra.

Besides these text-books, much additional literature in the way of helps on the text-books, programs for midweek, and young people's meetings, sermon suggestions to pastors, helps for workers among children, and outlines for Sunday-school programs, is being issued by the Missionary Education Movement, the women's organizations and the denominational boards. Any time after September 1, any one who asks for it may obtain from the Missionary Education Movement, 156 Fifth Avenue, New York, a copy of a book-

let, "Christ for Every Life and All of Life," containing the details of the United Campaign and a list of all the literature available for it. Ministers may also obtain a pamphlet, "Making the United Missionary Program Effective," prepared exclusively for their use.

The Wednesday Night Club

A fall campaign of large proporalong missionary lines was planned and put into successful execution last autumn in the Lake Avenue Baptist Church, Rochester, New York, of which the Rev. Albert W. Beaven is pastor. This wideawake church supports three foreign missionaries and two home missionaries, in addition to work done through many city missionary organizations. Mrs. Montgomery's father, Doctor Barrett, was pastor of it for many years and she and her husband and mother are indefatigable workers there at the present time.

The campaign began with the formation of a "Wednesday Night Club," the purpose of which, as stated in the prospectus, was "to save time and carfare, and make it possible for a good many people to come to a good many things at the church that they could not attend if they were seattered through the week. "With these ideas in view, as many as possible of the activities of the church (particularly the devotional, study, and committee meetings) were grouped together on The Woman's Society Wednesday. changed its monthly meeting to Wednesday afternoon at 2.30, and an elaborate sehedule was prepared for a series of "Big Wednesday Evenings."

The Wednesday Night Club was planned as a permanent organization. but in the beginning it was something of an experiment. The first period of ten weeks (October, November, and part of December, 1913) had missions as its central theme, and was put into the hands of the Missionary Com-

mission, an organization composed of all the missionary forces of the church, with Mr. A. D. McGlashan, a student in Rochester Theological Seminary, as leader. The schedule for each Wednesday evening was as follows:

5.00 to 6.00 P.M.—Committee meetings of such groups as needed to meet from time to time.

6.20 to 7.00.—Supper served at 20 cents to all to whom it would be a convenience to take supper at the church. At the close of the meal a good "sing," led by a volunteer orchestra and chorus formed to help with the "Big Wednesday Evenings."

7.00 to 7.30.—Missionary entertainments, dramatic presentations of missionary stories and foreign peoples, and addresses on missionary topics.

7.30 to 8.15.—Mission study in classes. 8.15 to 9.00.—Devotional service, with special topics for prayer and discussion.

9.00 to 10.00.—Committee meetings and small group sessions.

The whole plan was carried out on a very large scale. There were missions in everything, it being the purpose of the Commission to bring the subject before the people in all its phases and from every angle. The first night there were nearly 300 in attendance, and during the ten weeks' course, the average attendance was

The supper hour was made very enjoyable by the introduction of all sorts of jokes and surprizes that helped in the fellowship and made it easy to get acquainted. Some of the stunts perpetrated were missionary in character and gave not a little real information about missions.

about 175.

Among the entertainments during the hour from 7.00 to 7.30 were an impersonation of "Cindy's Chance" (a story of mission work among the Southern Mountaineers), given by a group of girls; the representation of a company of immigrants coming through Ellis Island, given by about forty of the young people; the demonstration of a day in the life of a missionary in India, given by Mrs. Hamill, formerly a missionary in India, assisted by a group of young people. On some of the evenings there were addresses by such well-known speakers as Doctor Barbour, Mrs. Montgomery and Professor Henry Robbins.

For the study classes from 7.30 to 8.15 no less than thirteen courses were offered as electives. These included three on foreign missions, three on home missions, one on city missions, and six on general missionary topics, such as "The Business Side of the Mission Task" (a course for business men), "Comparative Religions," "The Bible and Missions," and "Medical Missions." It had been announced that no class would be held unless at least five persons elected to take it, but nine of the thirteen had a sufficient enrolment to warrant their being given, the number signing for them ranging from 8 to 40 to 50. The business men's course proved one of the most popular, the attendance sometimes running as high as 30 or 35. Each class held one open night in the Sunday-school room in order that those who came to the supper, but were not enrolled in a class, might participate in the study.

On the close of the mission study campaign about the middle of December, the Wednesday Night Club took a recess of three weeks. On January 7, 1915, it started up again with Bible study as the central theme. A commission was appointed and the same general plan was followed as to hours and supper. The attendance was even larger than during the first period, and the plan has proved so popular and helpful that it is to be repeated this year. The same general schedule will be followed—missions first then something allied to Bible study.

"The results of the experiment have

been exceedingly satisfactory," wrote Mr. Beaven at the close of the mission study period last December. "Many of our people have become interested in missions; the men of the ehurch testify that their attitude toward missions has been almost revolutionized. Other results have been the enlarging of the prayer-meeting to double its size; the engendering of a feeling of good fellowship all through the church; and the enlisting of the help of scores and scores of young people who had never attended prayer-meeting before or had been especially interested in missions."

Miss Stevens, the pastor's secretary, adds the following, after the plan had been tested for nearly a year:

"I think the most general effects have been the fine feeling of good fellowship among all the people that has lasted and will last; the conviction of all the people that fellowship and religion are not far apart, proved by the fact that there has been absolutely no feeling of constraint or embarrassment in going from the jolliest supper hour to the most devotional kind of Bible study, nor from the most exciting discussions of the Bible class lessons, to the general prayer-meeting; the very widespread and general interest in the spiritual side of things, and the development of spirituality in the meetings of the church.

"The Sunday-school and other organizations of the church received many new members, and about 40, I should think, came into the church without any special effort being made; that is, they came Wednesday nights and felt at home, and naturally came into our membership. Many others were gotten in touch with who simply came for the friendship, and have been held and brought into the church and its organizations. About 140 in all came into the church during the year.

"The supper has been very success-

ful. We have found absolutely no attempt on any one's part to take advantage of the low-priced meal. Nor have we found that people have come to the fun part, stayed to the elasses, and then left. They have universally come to supper and stayed through the prayer-meeting, and there have been many committee meetings held after that. Our people have devoted Wednesday to the church, and it has resulted in a great saving of time, earfare, and nerves, and has doubled the amount of committee work the pastor and his assistants and workers have been able to do."

A Campaign on Immigration

A very effective fall campaign was planned and carried out last year by Mrs. Alfred S. Davis, with the assistance of two young ladies, in the First Baptist Church of Bennington, Vermont. It might well serve as a model for a missionary campaign on any subject.

The topic was "Immigration," and all departments of the church were enlisted. The eampaign began early in the fall and culminated with the Christmas entertainment of the Sunday-school. Two study classes were held, one for members of the Woman's Missionary Society, the other for the young people. There was a public debate on the subject, "Should Immigration be Further Restricted by the Literacy Test?" a lecture on Immigration, illustrated by stereopticon slides, an address given one Sunday evening by a Baptist worker at Ellis Island; and a reception and tea given by one of the members of the church at her home. at which a collection was taken for work among the immigrants.

In the Sunday-school there was a course on immigration with charts, etc., given during the opening exercises. One nation was taken each Sunday, and the Sunday-school orchestra played

the national airs of each on its day. There was a separate course in the primary department.

The exercises in the Sunday-school on the Sunday evening before Christmas consisted of an arrangement of carols and readings, and an exercise, "America's Welcome," in which twenty children took part, ten drest as immigrants and ten in white as Americans. Each carried its own flag. With songs and recitations they marched to a gateway where, after an address of welcome from an American child, the immigrants passed through and exchanged the flags of their native lands for American flags. It was very pretty and effective.

The Christmas entertainment of the Sunday-school (the main department) was a "Costume Party." Everybody was requested to go drest as an immigrant, and those who failed to do so were fined a small sum, which went to immigrant work. There were all sorts of queer costumes, and the fun began with a grand march in which only those drest as immigrants were allowed to participate. This created a great deal of merriment, and when it was over there were games and refreshments, and everybody had a good time.

From a psychological standpoint this campaign was correct in all its details. There was no attempt to make an imwithout corresponding a opportunity for expression. At the Christmas exercises of the Sundayschool there was an offering by classes in envelopes previously distributed, which amounted to \$31. And the missionary from Ellis Island having stated that at Christmas time they usually have about 2,000 to feed, and that, in addition to food, they try to give each one a little present, a large clothes-basket was placed in the Sunday-school for two weeks, and the children were invited to bring gifts for the immigrants' Christmas. A number

of fine scrap-books were made of cloth with gay pictures pasted in, and a goodly supply of books, toys, hairribbons, neckties, etc., were brought in and sent to the denominational worker at Ellis Island.

One Church's Program

The following program, drawn up for the Congregational Church of North Andover, Mass., by its pastor, the Rev. John L. Keedy, should prove suggestive to other churches. The Missionary Herald, in which it was recently printed, calls attention to the fact that it "includes both the educational and financial objectives and places as the first thing to be attained a canvas for pledges and next to this a canvas for subscriptions to church and missionary periodicals."

A SUGGESTED MISSIONARY PROGRAM

- A canvass of our church-members for pledges. To be done by the finance committee and pastor.
- A canvass for subscriptions to missionary papers and church periodicals.
 By a special committee.
- 3. A mission study class, in charge of the missionary society.
- 4. Three Sunday morning sermons and addresses—one by the pastor, one by a secretary, and one by a missionary. Dates for these to be January 25th, April 26th, and October 25th.
- 5. Two or three week-day programs in charge of the women, A birthday party suggested as one. Two missionary speakers suggested for the others.
- Ten five-minute missionary talks to the Sunday-school, and ten missionary offerings.
- 7. Two missionary concerts, four illustrated lectures, one missionary play.
- 8. Several missionary programs in the Young People's Society of Christian Endeavor.
- Several missionary programs in the midweek service. To be in charge of committee appointed by church committee.



MISSIONARY AWAKENING IN SOUTH AFRICA—A CORRECTION

IN our April number (p. 313), appeared a paragraph under the above heading in which reference was made to "the hostility of the Boers before and during the Boer war." Rev. A. C. Murray, of Stellenbosch, South Africa, calls our attention to the fact that this statement needs to be qualified. There has, of course, always been many among the Boers who have no sympathy toward mission work. It is true that of both the Dutch-speaking Boers, and of the English farmers of South Africa, that they are doing very little to support Christian missions to the natives, and in countries like Rhodesia they are for the most part enemies of missions. It is, however, a mistake to say that when thousands of Boers were transported to India and Ceylon during the war, then English and American missionaries ministered to these prisoners, and as a result, several hundred Boers at once volunteered for missionary work among the natives in Africa. The fact is that these prisoners were ministered to by Dutch Reformed ministers and missionaries from South Africa. Some were sent there by the church, and some, who were captured on the field, while accompanying the commandos as chaplains, were sent as prisoners of war. It was these men who were used by God to bring about the revival in the camps and to stir up the great missionary enthusiasm. One of the camps where the enthusiasm was greatest, was on the Island of St. Helena, where there were no English or American missionaries. God was

working in the Boer Church in South Africa at the same time as in the camps, as is seen from the fact that the mission work went on developing during that time, and at the end of the war there were 22 missionaries of the Boer Church in their Nyasaland mission-field alone, beside those in Rhodesia, Transvaal, and the Cape Province. Mission interest has very much increased since the war, but this is due to the work of God's Spirit, through the instrumentality of men like Dr. Andrew Murray, Prof. Hofmeyer, Prof. Marais, and others, all of these men belonging to the Boer Church. At the present time the Boer churches of the Cape Province, Orange Free State, and Transvaal, support 120 foreign missionaries. Also about 100 home missionaries, who work among the natives and colored people living among the whites. The real revival of mission interest among the Boers began about twenty-five years ago.

WE often speak of ourselves as only "instruments in God's hands." It is our privilege to think of ourselves, if we are truly His servants, as agents. An instrument is a dumb, senseless, lifeless thing, which has no active, intelligent power even to cooperate with him who handles and uses it; but an agent is one who acts, however, in behalf of, and under control of, another, yet acting intelligently and individually. We are God's agents, and He worketh not only by us, but in us, both to will and to work. (See Greek of Philippians, ii, 13.)

A. T. P.



JAPAN-KOREA

A Special Call for Japan

WENTY new missionary families in the next ten years are sought by the American Board for evangelistic work in Japan. This may seem like a large demand, but it is not if the proportionate share of the Congregational church in the forty-four millions unevangelized Japanese is nine million. If these twenty families could possibly be available at once, and set free for new work, there would still be but one family to a population of more than four hundred and fifty thousand. These men and women are needed to fill depleted ranks in the centers of work already occupied, as well as to open new and promising centers. To those who know the situation the number sought seems to be the minimum requirement.

The "Christian Traitor"

HE church in Japan has many splendid men and women whose faith and devotion and loyalty would place them on a level with the like products of any land. Tsuchida, the headman of his village and often elected to the local assembly of his Prefecture, was subjected at one time to petty persecution on account of his faith, and once openly attacked with violence, and finally his name was placarded on the fences and walk and telegraph poles of the whole countryside as "traitor" because he had abandoned the ancestral faith. "Tsuchida the Christian traitor" was the formula. When asked how such advertising affected him, he replied that he never saw his own name thus coupled with that of his Lord but he felt himself most unworthy of that honor; but if his neighbors had seen anything in him to suggest that those names should go together, he could only rejoice, and thank God that he had been permitted to bear that testimony.—

Dr. H. B. Newell, Matsuyama.

Changes in the Korean Church

REV. W. A. NOBLE writes in *The Korea Mission Field*, that there are great changes transpiring in the life of the Korean Church. The fact that in many of the churches the congregations reported are not as large as they were five years ago, has led to the impression that there has been a falling off in church-membership. The actual baptized membership is steadily increasing, but there has been a falling off in the numbers of those enrolled as coming under church influence, as a result of evangelistic effort.

A Notable Japanese Woman

A N interesting and efficient new advocate of Christianity who has just arisen in Japan is Mrs. Hiraoka, a member of one of the most famous Japanese families and a woman possest of great wealth in her own right. In the business world she is known as the president of a life insurance company in Osaka, and also is the chief owner of an important bank. Mrs. Hiraoka began the study of Christianity five years ago, and two years ago was sufficiently convinced of its truth to accept baptism. Since that time she has developed a very intense missionary zeal

and has now declared her intention of devoting the remainder of her life to an effort to convince her countrymen that Christianity is the saving power which Japan most needs. This determination has recently led her to defy oriental conventions by appearing as a speaker in public meetings. Those who have heard her praise her remarkable "bearing, fluency, distinctness in speaking, carnestness and thought." In her first public address she devoted herself to a closely constructed argument showing that the Japanese race are in spiritual necessities no different from the other races of the world, and declared that a religion which has been found suited to the needs of other leading nations of the earth must be the religion Japan needs.

Korean Students Accepting Christ

HE report of the Student Y.M.C.A. Secretary in Korea, Choi Sung Mo, contains the following paragraph: "From last June to April of this year I have been able to lead 272 men to decide to accept Jesus Christ as their Savior. A number of these are in my Bible classes and seventy-six of them are now known to be in regular attendance at the church. It was my duty to deliver the gospel both in public and in private and to visit the sick, and I have done what I could as the time permitted, and I trust that the work of my Master has been promoted by my services." Mr. Choi Sung Mo leads sixteen different Bible classes, two of which are composed entirely of students from non-Christian private schools, while two other number among their enrolment some sixty government school students.

One of the most interesting features of the Student Young Men's Christian Association work in Korea is the sending forth of evangelistic groups which preach the gospel in the neighboring villages and country districts ofter

where no preaching has ever been heard.

Buddhism in Japan

B UDDHISM in Japan is not yet dead as is seen from the fact that the University of Tokyo celebrates annually a service in which the spirits of deceased criminals and poor people are appeased through sacrifices. Is it then to be wondered at that the butchers of Tokio bring sacrifices once every year to the animals they have killed through the year?

The Baseler Missionsmagazin points out the fact that Buddhism has very influential propagators. Bowe Magata, the former councillor of finances of the Korean Government, now has brought to life a historic Buddhistic society, asserting that Japan owes her present grandeur to this religion above everything else, and that Korea flourished only so long as the Korean people allowed themselves to be led by Buddha. Such movements to revive the old religion are a proof of the influence of Christianity.—Unsere Heidenmission.

Modernizing Korea

A DISPATCH from Seoul, reports that a new energy has sprung up in the "Land of the Morning Calm," since the arrival of the Japanese. The tourist may still see "the white-robed Korean gentleman, with his sparse black beard, his majestic walk and stove-pipe hat, moving picturesquely through the wide streets of Seoul, ceaselessly puffing his long bamboo pipe." But the general life of the city has lost much of its former langor and ease.

Japan is sending the young people to school and putting the older people to work. In this work the American missionaries and the representatives of the Young Men's Christian Association have rendered great aid, credit for which is cheerfully rendered by the Japanese, who are pushing forward government industrial schools. All the American

missionaries are exerting themselves in the practical education of youth, including manual training, and this phase of their work is most satisfactory both to Koreans and Japanese, since it points the way to industrial prosperity. —Christian Observer.

CHINA

Fruit of Missionary Toil

THE latest statistics of evangelical church membership in the Republic of China give 470,000. The churches are served by 546 ordained Chinese pastors and 5,364 unordained workers. There are also 4,712 Chinese Christian school teachers, 1,789 Bible women and 496 native assistants in the hospitals. Chinese Christians contributed last year \$320,000 for Christian work. There are 85,241 Chinese boys and girls in the primary and day schools of the Christian Church, and 31,384 students in the intermediate high schools and colleges maintained by the evangelical church. The hospitals number 235, with 200 dis-The patients treated last pensaries. year totaled 1,322,802.

Chinese Gifts to Missions

A BANKER in Peking, some seventy years old, recently confest that he had been under conviction since the Boxer uprising, and that his increasing years and the advancing crisis in China led him to turn to Christ as the only hope for himself and for the nation. He found such peace that he has set aside money sufficient (from his income) to support a preacher "from now until the close of human history." Another Chinese Christian has willed all his property to the American Baptist Foreign Missionary Union with the stipulation that after his death it is to be used for the spread of the Gospel in China. He has notified his brother in China to act as executor for his property in that country, to see that the provisions of his will are carried out. The name of this gentleman is withheld. At the present time he is in this country holding an important position under the Chinese Government. is a splendid type of a Chinese Christian gentleman, well-educated and able to speak three Chinese dialects as well as English fluently. When he was eight years of age in China his father and mother became Christians. It is his expectation to return to China at the close of his present government service, and to spend the remainder of his life in preaching the Gospel to his own people. As an instance of faith in missionaries and their work. as well as confidence in the Society, this act is worthy of special recognition.

Chinese Church and Status of Women

THE long motionless East, where women traditionally are neither heard nor seen, is now threatening to lead the van in according them equal status with men in the deliberative and administrative councils of the Church. At the first diocesan conference over which Bishop Norris, the lately appointed bishop of North China, presided in Peking, a motion was on the agenda paper of which the object was to abolish all differences between the status of women and men in regard to church work and administration. Bishop Scott was present, and he told an audience at one of the S. P. G. Anniversary meetings that he understood the proposal to mean that women were to be eligible as members of vestries, for the election of churchwardens, and the government of local churches, and he thought it might also cover diocesan conferences, and possibly, hereafter, the general synod of the Church of China. Both the Chinese and English members of the conference seemed favorable to the motion, and it was referred to the general synod. What its fate there will be remains to be seen, but it is evident that the Christian brethren in North China will not quarrel with the S. P. G. for its new departure this year in inviting a woman missionary to speak at its anniversary, nor will they even think the C. M. S. Committee is moving too fast.

Presbyterians in China

THE Presbyterian Church of Christ I in China is rapidly completing its organization, and it is expected that a General Assembly will be definitely established within two or three years. In 1902 a committee representing seven different societies met in Shanghai and prepared a "Plan of Union," recommending the complete independence of the Chinese Church, and requesting the church courts to take the steps necessary to unite in one organized church. The next step was the formation of a Council, which met in 1907, representing twelve organized and two organized presbyteries. This Council, meeting at Tsinanfu in May of this year, voted to ask the presbyteries to send to a meeting to be held at Shanghai next year delegates who will come prepared to make arrangements for a General Assembly. The churches represented in the Council are the Chinese, the English, the Scotch, the Irish, the Canadian, the Dutch Reformed, the Northern Presbyterian and the Southern Presbyterian. The statistics issued following the meeting show that the Council embraces over 60,000 adult Chinese church members. Christians in China crave the prayers of the whole Universal for guidance in shaping the new General Assembly.

President Yuan on Religious Liberty

ON March 5th the Secretary of the International Reform Bureau sent a letter to the President explaining various views in the foreign press regarding the real attitude of the Chinese Government on religious liberty, and asked which was true. On

March 8th the following answer was received from the President's office: "In reply to your letter, which the President has read, he states that the worship of Confucius is an ancient rite which has been observed for many ages during China's history, and has been handed down from ancient times. It has nothing to do with religion. Catholics, Protestants, Mohammedans, and men of other religious faiths, will find nothing to keep them from entering official life. If the district magistrates, for any reason are not able, or do not wish to worship Confucius, the ceremony may be conducted by some one else. A copy of the Presidential order of March 7th is enclosed, which it is hoped will be translated and inserted in all the foreign newspapers, so that false rumors and misunderstandings may be corrected." by Secretary of the President.

Roman Catholics in China

N China there are 1,430 European and 700 Catholic priests. The number of Chinese Roman Christians in 1910 was said to be 1,364,618, and the number of baptisms for that year was 95,832. For 187,371 Chinese, or for 627 Chinese Christians, there is one Catholic priest, while of 299 Chinese one belongs to the Roman Catholic Church.—Unsere Heidenmission.

Y. M. C. A. in Peking

THE Peking Young Men's Christian Association has a students' social service club with more than 150 members. Six night schools are run by the students—four among servants, the other two having boy pupils. A social study of the ricksha coolie has been made: a hand-bill in simple words, called "The Meaning of the Republic," has been distributed, and lectures on patriotism, hygiene, and other subjects have been given in four public lecture halls.

INDIA

Christian Ideals in India

N the Blue Book, giving the report of the 1911 Census of India, recently published, the Census Commissioner states that Christian thought influences large numbers who remain Hindus, and Christian ideals and standards are everywhere gaining vogue. The European reader of Indian newspapers is frequently astonished at the writers' familiarity with the Bible, while no politician can fail to take note of the influence of Christian thought on social questions, such as polygamy, child marriage, and the inequalities of the caste system.

Of the effect of conversion on the Indian Christians themselves, Mr. Blunt (one of the Provincial Superintendents of the Census), writes:

"The missionaries all these years have been providing the *corpus sanum* (if one thing is noticeable about Indian Christians it is their greater cleanliness in dress and habits), and now they are being rewarded by the appearance of the *mens sana*.

If the missionaries could and can get little out of the first generation, the second generation is in their hands from their earliest years. The children of the converts born in Christianity are very different from their parents; their grandchildren will be better still."

Saving the Children of Robbers

A REMARKABLE work has been committed to some of the missionaries in South India in order to protect the country from the increase of the criminal tribe known as the Donga Erukalas, or "Red Thieves," or "Fortune-Tellers." The children of this tribe are taught their parents' trade from infancy, and it is required of them that they prove their skill in stealing before they can marry.

The British Government is trying the policy of rounding up the offending

tribesmen into communities, where they are settled under police surveillance with a missionary in charge, in some cases. The missionaries are quick to take the utmost advantage possible of these opportunities for reaching the children of such families, and through them the parents.

There are about 160 children out of nearly six hundred persons who have been placed in the mission settlement at Kavali, for whom the orphanage there wishes to provide. It is a great problem, greater than we in this country can understand, to reach the wild child-life of India and set these little feet in the paths of knowledge and usefulness and the true religion.

A Devotee Rolling 350 Miles

"THE other day," writes a Methodist missionary from Basim, South India, "I saw a Hindu rolling along in the road. I stopt him and asked him where he was going.

"He replied that his home was in Amratsi, a hundred miles away, that he expected to travel as far as Pandharpur, making a total distance of three hundred and fifty miles, and that after he had reached Pandharpur he knew God would bless him and forgive his sins.

"I told him that this self-torture was quite unnecessary; that God had sent His Son into the world for the sake of saving all mankind from their sins,

"But the poor fellow shook his head, refusing to believe me. 'I must keep on,' he said. 'There is nothing else for me to do.' And away he rolled."

"Watchful Waiting" in India

THE Mohammedan contractor, an intelligent Indian, who built the church and mission-house for Methodist missionary W. P. Byers, at Asansol, Bengal, about 25 years ago, said to him at the time, "Sahib (sir), you will never win any one to Christ in

this place. We all have our own religions." Mr. Byers quietly told him to wait and see. Several years later the contractor came along at the hour of service and was greatly astonished when he saw the church filled with people. "Who are all these?" he asked. "Christians," replied Mr. Byers. "Is it possible? It is really wonderful! I didn't think you could make any converts in this region."

Open School Doors

THE educated youth of India pay great attention to Christianity. A short time ago the most important stations of the Basel Mission were visited by Inspectors Dipper and Miller. The school in Kalikut was also examined. The report said: "Six hundred young men, pupils of the high-school, mostly heathen, filled the room. One should have seen the shining eyes of the Hindus and observed the attention with which they listened when the Director of the school in his words of greeting, said that Jesus is the crown of all wisdom and knowledge. The educated Hindu seems just now to be very accessible to Christianity, and Mission schools should take advantage of that fact.—Unsere Heidenmission.

The Loom as a Missionary Agency

M.R. C. D. CHURCHILL, of the American Deccan Institute—a Christian industrial school in India on Hampton lines—has been experimenting for eleven years on an improved hand loom for the use of the masses of India. The Government has subsidized his invention to the extent of about \$9,000. This loom now produces in the hands of one of his school boys, in less than eight hours, forty yards of "dongre"—coarse cotton cloth, suitable for towelling. An expert produces far more. Hand weaving is increasing, rather than diminishing, in India. Next to agriculture it is the chief Indian em-

ployment. The new loom will not only give far more profitable work to weavers, but it will employ large numbers of carpenters, smiths, and mechanics in its manufacture. The Deccan Institute trains these artizans.

Feet-Washing in India

BRAHMAN visiting a missionary A in India saw a picture on the wall of Christ washing the disciples' feet. The Brahman said: "You Christians pretend to be like Jesus Christ, but you are not; none of you ever wash people's feet." The missionary said, "But that is just what we are doing all the time! You Brahmans say you sprang from the head of your god Brahm; that the next caste lower sprang from his shoulders; the next lower from his loins, and that the low caste sprang from his feet. We are washing India's feet, and when you proud Brahmans see the low caste and the outcaste getting educated and Christianized washed, clean, beautiful, and holy inside and outside-you Brahmans and all India will say, 'Lord, not my feet only, but also my hands and my head."

Humanitarianism Among Hindus

T has often been pointed out that the by-products of Christian missions are sometimes as striking as their direct results. The following extract from Christian Work is a fresh illustration of this: "The reaction of Christian civilization on Hindu life has stimulated the development of various humanitarian enterprises among educated Hindus. Thus Seva Sedan, or Sisters of Indian Society, founded in Bombay in 1908, seeks to train Indian women for educational, medical and social-philanthropic work. This society has put out small branches in Poona and Ahmedabad and expends some 20,000 rupees for its ends. The Society of the Servants of India has similar purposes in view for the men of India.

Its leader is Mr. Gokhale, a Brahmin of high culture, distinguished as a publicist, member of the vice-regal council. Mr. Gokhale is an agnostic and a strong prohibitionist who works to sweep out of India the cankerous drink customs which have come in with the British rule.

MOSLEM LANDS

American Ambassador Inspecting Missions

T is long since an American ambassador to Turkey has shown sufficient interest in the missionary work being done by Americans in the Near East to visit the various mission stations, and the broadmindedness of the present ambassador, Mr. Henry Morgenthau, in making such a six-weeks' tour of inspection is especially striking. His visit to the Syrian Protestant College in Beirut, accompanied by members of his family, Mr. Peet, the treasurer of the American Board missions in Turkey, and Mr. Schmavonian, legal adviser to the embassy in Constantinople, was made a great occasion by faculty and students. A reception was also given him by Khalil Effendi Sarkis on behalf of the Protestants of Beirut. Two meetings were held at the college, at both of which Morgenthau spoke, the second time his subject being "True Manhood." His visit to Beirut coincided with that of Mrs. Kennedy and her party, to whose trip around the world reference was made in the June REVIEW.

New Status of Armenians

ONE of the most striking results of American missionary effort is the changed position of the Armenian race in the Turkish Empire. A generation ago, the Armenians were virtually slaves, and it was only in 1895 that the heart-breaking period of massacres and pillage occurred.

Now the Armenians have made good

their losses in numbers and in property, and to-day their friends are astonished to see them negotiating with the Turks concerning national questions on a basis of something like equality. Armenians now have their votes for members of Parliament under the constitution of the empire. Their young men do military service as do their Mohammedan neighbors, and serious as it is to be a soldier in the Turkish army in these years of war, when Armenians have borne their share of soldier service for a term of years massacre and pillage will be rendered impossible. Armenians have their representatives in the cabinet, the diplomatic body, and the civil service.

Best of all, the Armenians have been quietly multiplying and improving their schools. The Ottoman State practically fosters only Moslem schools, but there are computed to be more Christian schools and scholars than Moslem in the empire. Christians must pay their share of the taxes, and support their own schools in addition.—Congregationalist.

New Work in Turkestan

THE Russian Church has recently taken up work for the Moslems in Turkestan. The Government is displeased at this, but can not interfere as the Holy Synod is all powerful. The Greek Church missionary is a converted Tartar from Siberia, and has written a clever attack on Islam. The British and Foreign Bible Society has also opened a Bible agency in Taschkend, Turkestan, and several colporteurs have received permission to work among Moslems.

A Social Survey of Jerusalem

RABBI STEPHEN S. WISE, of the Free Synagog in New York, has been planning for several years a study of social and industrial conditions among the Jews of Palestine, and with

the cooperation of Ambassador Morgenthan, Adolph Lewisohn and Nathan Straus, the plans have culminated in the appointment of a commission of three members, each an expert in his own field, to undertake the work of making "an intensive social survey of Jewish conditions within and without Jerusalem." The work is to be begun in the early fall, and when the investigators return to America a report of their findings will be published. According to The Survey magazine, this survey of the old Jerusalem by the Jews of the new world gives the social survey its first international and perhaps most conspicuous venture.

AFRICA

Vastness of this Continent

AN CRAWFORD says, in The Decord of Christian Work: "Africa is far, far bigger than you think. Give me the whole of India, and in it goes. Now, the whole of China, and in that goes too. Plus India and China, give me Australia, and in the three go easily. And still Africa, my Africa, like Oliver Twist, asks for more. So we will put in Europe. In it all goes, and even then I have what I believe the Vanderbilts call marginal millions. And yet you hear people speaking as if when you were in Central Africa you could live the life of a sort of week-ender, and just run out to see your friends the Joneses or the Robinsons."

Successful Work Among Moslems

M ISS CLARK of the Sudan Interior Mission tells a remarkable story of a spontaneous movement among certain Mohammedans of the Sudan. Some forty-five years ago a Mallam came from the East to Zaria (Nigeria) and began preaching that Mohammed was not a prophet of God and that the Koran was a lying book. He had

made the pilgrimage to Mecca, but subsequently had, in all probability, fallen in with a missionary. After a time he was arrested and since it was thought that if he were exiled, he would only spread the heresy elsewhere, he was sentenced to death. His body was pierced through with a sharp stick and he was left on a tree to die. His disciples fled further east and, tho not attaining to any positive faith, continued to uphold the doctrine of the Koran's worthlessness. A few years ago, Dr. Barjary, of the C. M. S., visited them, but found no response among them. Last year, however, a man came into Zaria, to Dr. Miller, and asked for teaching. By some misunderstanding he was sent to a school to learn reading. This did not satisfy him, and he left, only to return later with another, saying that what they wanted was not learning, but religion. They then opened up their hearts and told how they and many others of their people had been waiting for the Word of God. This naturally interested Dr. Miller intensely and he has sent out Christian young men to their parts. They have chosen a central town and for twenty miles around these anti-Mohammedan Protestants gather each Sunday for instruction in Christianity.

An Eye to Business

"OLD customs die hard in Africa," writes a missionary teacher in our Methodist School at Quessua, Angola. "A man came to us last year and brought two of his daughters. This spring he brought two more. He seemed very happy to place them in our care, and I was touched by his fatherly interest in just girls. So I asked him his motive in bringing them to us. He told me quite frankly that his brother's daughter had been a student in our school, and that when she went home she could read books, write letters, and sew, and that the

man who married her gave her father twenty-four dollars more than the usual gift for a wife. 'Now,' he concluded, 'if you will whip my daughters and teach them everything until they grow up, I will be worth more than my brother.' So, as it appeared, he had at least a business interest in our school."

Hunger in North Transvaal

FOR some time the missionaries in Wendalande, North Transvaal, have reported a hunger for the Word of God, such as has never before been heard of. The demand for Christian literature is still great. The new book in which the Gospels and Epistles for the different Sundays are gathered, in the Wenda language, is received with great joy, and the new revision of the Greater Catechism undertaken by Missionary Schwellnus, is looked for with great anticipation.—Der Missions Freund.

Bible in Peculiar Form

WHAT is, perhaps, the most extraordinary form in which the Bible has ever been offered is that edition of the Scriptures in the language of Uganda. The volume is of great length, but only three inches in thickness and the same in width. A peculiar reason occasioned the adoption of this form. In Central Africa, the white ants and other insects rapidly destroy books unless they are well protected. The representatives of the Church Missionary Society, accordingly, recommended to the Bible Society that it should issue this edition in a form that would fit into the tin biscuit boxes of a certain firm that is popular in Uganda families. This was done, and the ant-proof tin box is just large enough to hold this Bible, a small Bible history, a hymnal and a prayer book.

AMERICA—NORTH

John R. Mott to Visit the Near East

THE conferences which Dr. Mott, as Chairman of the Edinburgh Continuation Committee, has held with missionary workers in India, China, Korea and Japan during the last two years have been recognized as perhaps the most epoch-making series of events in recent missionary history. Dr. Mott started to the Orient at the close of the meeting of the Continuation Committee at Lake Mohonk in 1912. Next September, the Continuation Committee plans to meet in England, and from there Mr. Mott will immediately set forth to a series of conferences in the near east. Algiers, Cairo, Beirut and Constantinople will be the main points visited, and to each place a group of 75 to 100 missionary workers of all denominations will be drawn to take counsel on the big current questions of mission policy. On this tour, as on the tour of the further orient, Dr. Mott will take time for evangelistic meetings with the students of both missionary and government colleges.

Mrs. Jesup's Gifts

T HE bequests made to religious and scientific agencies in the will of Mrs. Morris K. Jesup are impressive in number and variety. It would require no inconsiderable amount of reflection and conference to disperse so large sums in a way that would be assuring and satisfying. Such a distribution as was made by her is a tribute to the wisdom no less than the humaneness of the testator. She gave \$8,450,000 to 40 or more public institutions. The largest bequest amounted to \$5,000,000 and was made to the American Museum of National History, of which her deceased husband had been for 26 years president. other gifts were these: Syrian Protestant College, \$400,000; Yale University, \$300,000; Union Theological Seminary,

\$300,000; Young Men's Christian Association, \$250,000; American S. S. Union, \$150,000; New York City Mission and Tract Society, \$150,000; Women's New York City Mission and Tract Society, \$100,000; Presbyterian Home Missions, \$150,000; Presbyterian Foreign Missions, \$150,000; New York State Woman's Hospital, \$150,000; Williams College, \$150,000; Presbyterian Board of Relief for Ministers, \$100,000; International Young Men's Christian Association, \$100,000.

Nine Hundred Pages of Charities

T requires a book of 900 pages to tell even in briefest outline of the 3,700 charitable and religious organizations in New York City, listed in the Charities Directory of 1914. Of these organizations about one-half are church-Six thousand persons are engaged in a great variety of social service work in the city. The secretary of the New York State Board of Charities has estimated that \$30,000,ooo is given annually in New York City for various forms of relief. Yes. there is much to be done at home. As a rule it is being well and generously done. For the most part it is being done by the very people who are giving most and thinking and praying most for the building up of the Kingdom of God abroad. Rarely can a man or woman be found ready to give time and self and money to the meeting of home needs, whose vision is not wide enough and whose love is not big enough to take in the needs of the world. The man with the world vision and the world heart is the most generous helper and the most carnest worker at home.

The Union Rescue Mission of Boston

"I PROPOSE to place myself directly across the stream of humanity that is flowing downward, and from the great submerged class reach and save

as many as possible." With this declaration of a life purpose Mr. William H. West began his work in Dover Street, Boston, nearly twenty-five years ago, and the Mission ever since has been seeking to rescue lost men and women and to reconstruct broken lives. From the report of the present superintendent, Mr. P. E. Call, we quote the following: "The total attendance was nearly 40,000, with the Hall well filled nightly, and we have been obliged to turn people away for lack of room. The free Sunday morning breakfast for men draws double the number that the Hall will accommodate, and many a half-starved man has come in here and gone out again with the determination to serve Jesus Christ.

Every morning at 10.30 a prayer meeting is held, and the converts are helped to study the Word, for no Christian can grow unless he feeds upon the Bible and constantly keeps in touch with God through prayer."

The Southern General Assembly's "Missionary Declaration"

THE Kansas City General Assembly gave earnest and careful consideration to the claims and needs of Foreign Missionary work. In addition to reaffirming the historic deliverance of the first Assembly of the Southern Church in regard to Foreign Missions, it laid large emphasis upon the "Missionary Platform" adopted by the Assembly at Birmingham in 1907, and pronounced, in no uncertain terms, that if the progress which the Church has made is to continue, there must be a very large increase in offerings for Foreign Mission work. According to this Platform the Church covenanted with God and the other Christian denominations to evangelize 25,000,000 people in seven foreign countries, as the rightful share of the non-Christian world, and called for an offering of \$1,000,000 per year as the necessary means of accomplishing this sacred task. The Assembly further declared its belief that to assume "a definite obligation for some definite part of our Foreign Mission work" is the best means to overtake the missionary task.

Steel Works and a Mission

WHAT William Penn would have characterized as a "holy experiment," has been working out for the past year at Coatesville, Pennsylvania, the town of iron and steel, under the auspices of the Lukens Iron and Steel Company, whose officers, Mr. Charles L. Huston and others, are active Christian men.

In July, 1912, when there was scarcity of unskilled laborers, employment in the works was offered to the men from the Inasmuch Mission of Philadelphia. Twenty-four responded to the first invitation, and since then hundreds from two rescue missions have found their way to Coatesville to work in the Lukens mills. A special boarding house has been provided for them, where they could be looked after and cared for in a sympathetic atmosphere.

As the new arrivals come in from time to time, some who have been there long enough to become strong, vacate their rooms and find homes elsewhere.

Sunday-schools for the negro residents of Coatesville and for the hundreds of immigrants employed in the mills are conducted by the officers of the Lukens company, with the active assistance of the Philadelphia mission men. It is said that there is no "labor problem" at Coatesville.

Christian Alliance Progress

THE Christian and Missionary Alliance has this year celebrated the quarter-centennial of its founding, and at the Annual Council meeting this spring some noteworthy facts were brought out. The income of the society for its first year was five thousand dollars, and last year nearly 70 times that sum. The society has 400 mission stations and out-stations in 16 foreign lands, and the accessions by baptism show an increase of 15 per cent. in the past year. The contributions of the native Christians show an increase of 20 per cent. The value of property reported on the foreign field has increased \$50,000. One of the fields where there has been marked progress is the West China mission. Many wide evangelistic circuits have been made, and several large cities along the Tibetan border are under consideration for the opening of new stations. Dr. A. B. Simpson, the President of the Alliance in his annual address, characterized the organization as an evangelical, evangelistic, spiritual, interdenominational and international movement, which has been remarkable for the pioneer work that it has done.

Successful Work Among Canadian Jews

THE Christian Synagog in Toronto was dedicated in June, 1913, and shortly afterward the first Presbyterian Hebrew church in Canada, and indeed in the world, was organized. There has been a total attendance at the Saturday and Sunday evening services throughout the year of nearly 5,000. But it has also been the aim of those in charge to touch the life of the people in all its phases, and to this end various agencies, such as night schools for men and women, sewing, music, and physical culture classes, a day nursery and a free dispensary, have been employed. Synagog is open every day from eight in the morning until after nine at night, and the missionary is accessible at all times. Of one result of the work, the Superintendent, Rev. S. B. Rohold, writes in his annual report: "We can claim, by the mercy of God, that we have created an appetite

among the Jews for reading the Word of God. Besides the thousands of tracts and the Bibles and New Testaments that have been distributed freely by the different workers of the Mission, we have had the privilege of selling Scriptures to the value of \$539.80."

Religious Census of Canada

THE official religious census Canada for the year 1911 has been issued. The population of the Dominion in June of that year was 7,206,643. Seventy-five separate religious beliefs were specified. The number of persons returned as of "No Religion" is 32,490. The Roman Catholic figure is 2,833,-041, more than one-third of the total population—a fact attributed to the great preponderance of Canadians of French extraction in the Province of Ouebec. The second strongest body are the Presbyterians, numbering 1,115,-324. Then come the Methodists, numbering 1,079,892; the Anglicans, 1,043-017; the Baptists, 382,666; the Lutherans, 229,864; the Greek Church, 88,507; while the Jews number 74,564, as compared with 16,401 in 1901. The Meunonites are credited with 44,611 adherents; the Salvation Army with 18,834; Buddhists, 10,012; Sikhs and Hindus, 1,758; Mohammedans, 797; Spiritualists, 674; and "Socialists," 206.

The Church Farthest North

ONE of the most interesting chapters in recent church history is the founding of the Anglican missionary church on the Yukon. The present bishop of Yukon, Dr. Isaac O. Stringer, has a "parish" which extends to 200,000 square miles, and he has already given nearly ten years to this arduous work. He has not merely the care of all the churches, with a working staff of eight clergy, six lay readers, several teachers, and four Indian catechizers, but is also engaged in a multiplicity of public ac-

tivities. He has inaugurated a campaign against tuberculosis, the great scourge of the Indians. He has established schools for Indian children and started reading-rooms which are greatly appreciated by the Government. Dr. Stringer has passed through many hardships, and his eldest child was the first white child born so far north.

Results of a Mexican Bible-Class

B IBLE study that leads to a true spirit of service demonstrates its genuineness. Some time ago a group of students in the Mexico City Young Men's Christian Association were induced to join a Bible class, studying Stalker's "Life of Christ." The result of their study was a voluntary decision of the class to celebrate in a fitting way the close of the course. This they did by organizing a "Fiesta de Caridad" (a dinner and a party) for the general help of the Association, made up from the working people. They raised the money for the dinner among themselves, purchased presents for the most worthy employees, and thenunheard-of thing-actually aided in serving the dinner themselves! Only those familiar with social conditions and with the caste spirit that obtains in some parts of Latin America, can appreciate what this incident meant.

ISLAND WORLD

Filipino Chapel at Campus Gate

THE agricultural school of the American Government as developed at Los Banos, southwest of Manila, offers a fine field for the student pastor whom it is hoped to establish there. Here come young men of all the tribes inhabiting the Philippines to study modern scientific agriculture under auspices which open their minds to all the new ideals of the twentieth century. To implant the conceptions of an evangelical Gospel in their thought at this impressionable period is Christian

strategy of the highest significance. Rev. Chas. R. Hamilton is hoping to obtain, before his return to the Philippines from his present furlough, a donation of \$5,000 which will provide a chapel close to the entrance of the campus of the agricultural school.

A preaching place is necessary first of all because the strict rules of the Government will not permit the use of any building on the campus for this purpose. But the authorities of the institution are thoroughly in sympathy with religious work of this sort, and will undoubtedly lend encouragement to a Presbyterian missionary stationed there. The Roman Catholics are erecting a chapel in the same advantageous neighborhood, and will undoubtedly place in control there, one of their most capable priests.—The Continent.

A Chief's Conversion

THE following is from the pen of Rev. Maurice Frazer, of the New Hebrides Mission: "At first, when Joseph, the teacher, began work at Asi, the old men clung to their heathen ceremonies and would not attend But, lately, the Christian worship. leading chief of Asi has severed his connection with heathenism, and is giving Joseph all possible assistance in the conduct of Christian worship. His conversion was the signal for a fresh outburst of rage and mischief on the part of the Samio people against the worshiping people of Asi. The 'sacred' men of Samio were greatly upset, and they created a great commotion in the district. They had quietly acquiesced in the young men and women of Asi leaving heathenism and joining the Worship—that step they regarded as inevitable. But the idea of a 'sacred' man going over to the Worship was abhorrent, and they visited him time and again to endeavor to get him back to heathenism. Failing in their enterprise, they brought 'sacred' men from other parts of Ambrim to expostulate with the chief. He was examined publicly as to his conversion, and scoffed at when he said he was going to trust in Jesus. Amid all the persecution, however, he has stood firm.

EUROPE-GREAT BRITAIN Salvation Army Congress

THE second International Congress of the Salvation Army was held in 1904. The third, which assembled in London in June of this year, was the most striking demonstration which has ever been made, of the worldwide character of the movement, as well of the numbers enrolled. To-day the organization speaks in twenty-five languages to the poor and the outcast of fifty-eight countries and colonies. Nearly 9,500 corps and outposts are located throughout the world. Its constituency is numbered by the million.

Almost the entire Salvation Army field was represented at the Congress. The delegates contributed largely to the entertainment at the meetings by doing things quite ordinary to them, but extremely novel to their audiences. a party of converted Zulus, for example, giving a war-dance. Some of these delegations prostrated themselves before General Booth, as the custom is in their countries when approaching greatness. The Salvation Army International Hall on the Strand was dedicated on Friday afternoon, June 12th, the second day of the Congress, with a "Concourse of Nations."

Field-Marshals on Foreign Missions

T HREE distinguished Field-Marshals, Lord Roberts, Grenfell, and Methuen, have addrest a letter to army officers, saying: "You will most certainly come into contact with the representatives of various Christian missionary societies whose special work it is to show to non-Christian peoples the love of the Christ whom

we profess to serve. We commend these missionaries to you as a body of men and women who are working helpfully with the Government, and contributing to the elevation of the people in a way impossible to official action. Some object to Christian missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing, and the character of the converts. Most missions will bear looking into, and we are convinced that if you will do this you will never afterward condemn or belittle them."

THE CONTINENT Professor of Missions

THE German Colonial Institute, at Hamburg, created a professorship of the science of foreign missions, and presented the chair to Pastor M. Schlunk, the director of the North German Missionary Society. Professor Schlunk is an esteemed expert in the educational foreign mission work, and the author of valuable books. institute is a training-school for army, navy and civil officers, planters and merchants going to the colonies. Pastor Meinhof, the famous "explorer" of African languages, is one of the professors.

German Medical Missions

FOURTEEN medical missionary associations in Germany and Switzerland are represented in the German Medical Missionary Year-Book for 1914. The center of these various associations is the Medical Missionary Institute in the University of Tübingen, which provides for the full or partial training of doctors, for the preparation of nurses and midwives for service on mission fields, and for hospital work in the recognition and treatment of tropical diseases. At the opening of this year Germany had 22 medical missionaries in active service, and 36 women trained in the Tübingen Institute were in the foreign field. The characteristic thoroughness of German is shown in the training required for mission doctors and nurses, and is always justified in practise.

Philanthropic Work in St. Petersburg

DASTOR FETLER, the Baptist preacher in St. Petersburg, is making many friends also by his philanthropic activities. During the winter he had under his care between 40 and 50 former drunkards and outcasts who had been influenced by his preaching. His own people subscribed for the maintenance of the men, and gave clothes for them, while they themselves did any work that could be found for them. As a result Mr. Fetler has received expressions of sympathy from some of the Government officials. Gospel and philanthropic workers have gladly associated themselves with the movement arising out of the manifesto by the Czar against drink. Thus their efforts for the uplifting of the fallen and the degraded are becoming recognized in this way.

A Chair for Missions at the University of Berlin

OR a long time mission friends have hopefully looked for a chair for missions at the University of Berlin. In Halle Dr. Warneck was called to lecture on missions. In Leipzig Professor Dr. Paul, Director of the Leipzig Mission, was called to lecture there on that subject. In Berlin several Dozents occasionally held lectures on missions. Now, through the representations of the theological faculty, Dr. Julius Richter, the well-known editor of the Allgemeine Missionszeitschrift, and of the Evangelische Missionen, has been appointed extraordinary professor to lecture exclusively on missions. This event is especially important for the evangelical missionary world.—Der Christliche Apologete.

Student Work in Bohemia

THE winter semester of 1913-1914 saw most encouraging developments in Bohemia. An effort made in December to establish a permanent treasury with funds for a forward movement met with good success. The arrival of the new secretary and his wife gave the Committee confidence, and after a search, suitable quarters for a fover were found in the heart of the city of Prague. These became available at the middle of February, and on the Universal Day of Prayer were opened amid scenes of great enthusiasm. The power of the Spirit was manifest in many ways, and the prayers of friends all over the world were abundantly answered. Two things are needed now, wisdom to use the fover to the full and in the best way, as a meeting-place for students, and courage to face the problems of finance and administration which are involved in all such beginnings. "We have many friends and we hope, no enemies, but our task is great and we need the prayers of Federation workers, especially in this coming year," writes Mr. Rose.

Suffering in Albania

REV. PHINEAS B. KENNEDY, of the American Board writes from Durazzo, on July 11th: "Albania is at the mercy of her enemies from within and without. This city is still besieged by the insurgents, but is well defended. The suffering back in the country is very great but at present the roads are closed to the interior. With such funds as we have in hand we are doing relief work in Durazzo and Avlona. News just received from Kortcha states that it had been attacked on three sides by the Insurgents, the Greek regular army, and the 'Epirotes.' After a two-days' struggle the city yielded. The entire population of that district, estimated at 50,000, is fleeing to Berat and Avlona. To meet this great emergency will you not help all you can through W. W. Peet, Bible House, Constantinople. Whatever the outcome of all this struggle, the survivors will need Christian help in this the hour of their dire calamity. Continue to pray for Albania and the Albanians."

MISCELLANEOUS

Missions Forging to the Front

O UT of 115 theological schools investigated by the Edinburgh Missionary Conference, 58 included missions in their curriculum, 11 of them being elective only. Thirty-eight of these seminaries had no instruction in missions at all. It is hard to understand in this day how any school for the training of the ministry can survive without courses in missions and the Sunday-school.

Mission Among Lepers

THERE is no more noble work in the world than mission work among the many lepers in the East. The lepers are outcasts from their own people, and what missionaries do for them is the only bright spot in their lives. The story of this line of mission work is most pathetic. Dr. John Jackson, secretary of one of the principal missions among lepers in the East, writes as follows in the Sunday-school Times: "India has at least 200,000 lepers. Vast numbers of them are hopeless outcasts, regarded as under the very curse of their gods, refused shelter by their own kindred, and driven out to die as homeless wanderers. Stricken by a disease that is loathsome, contagious, and incurable, they are surely of all men most miserable.

"China has unnumbered thousands of these hopeless sufferers. I found in one village alone, outside the city of Canton, seven or eight hundred lepers herded together in dark, dismal houses unfit for human habitation. The authorities informed me that they estimated the number of lepers in their own province of Kwang-tung, at not less than 15,000. Other provinces of Southern China are known to be terribly affected, while leprosy is quite common as far north as Hankow.

"A recent letter from Korea says that there are probably 30,000 lepers in that country, of whom the greater majority are homeless outcasts.

"In Tokyo, I was informed by the head of the Japanese medical department, that they had official knowledge of at least 40,000 families in Japan in which leprosy was known to exist. Experience has shown that it is safe to multiply the acknowledged numbers by two or three figures in order to get at the actual total. It will thus be seen that if we confine our views to the great lands of the Orient we are confronted with an appalling mass of hopeless suffering among the lepers of the twentieth century."

Notice-Medical Missionaries

T WO hundred missionaries from home and foreign fields are expected to attend the Sixth Annual Medical Missionary Conference to be held at Battle Creek, Michigan, November 17-20, 1914. Bishop E. R. Hendrix of Kansas City will preside. A splendid program of much interest is being arranged.

OBITUARY

Bishop Tucker of Uganda

A NOTHER great name, worthy to stand with those of Hannington, Pilkington and Mackay, has been added to the roll of the heroes of Uganda, in the death of Bishop Tucker, who went out in 1890 as Bishop of Eastern Equatorial Africa. That vast territory has since been divided into three diocases, of which Uganda is one. Artist

and athlete before he decided to enter the Church, he brought an unusual combination of qualities to his chosen life-work, and when, after several years of service in the home church, he offered himself for the foreign work, he was recognized as a man of exceptional power. After twenty-one years of effective service, he was retired for reasons of health in 1911, and since that time has been one of the canons of Durham Cathedral. One of the most dramatic episodes in his missionary career occurred in 1892, when Bishop Tucker had the bones of the martyr Bishop Hannington exhumed and given Christian burial outside the great thatched church of St. Paul on Namirembe Hill, Uganda, and the slaver of Bishop Hannington, King M'wanga, was present as a member of the Christian congregation.

Missionaries Drowned in India

M R. WILBUR SMITH, of Poona, writes that Dr. Peter Baillie and J. H. Diack, Esq., of the United Free Church of Scotland Mission, drowned at Mahableshwar on May 16th. They had been attending the Language School of the Western India Missionary Association for several weeks, and were out for an afternoon's tramp with the other members of the school. In the afternoon they left the rest of the party in order to take a plunge in a small pool in the vicinity, where their bodies were later found. It was evident that Mr. Diack had gone to Dr. Baillie's help when the latter found himself in difficulty, and, in seeking to save his friend, lost his own life. Dr. Baillie came to India but a few months ago, and was soon to proced to his station at Jalna in the Nizam's Dominions. Mr. Diack, also. but recently came out. He had been on the faculty of Wilson College in Bombay, where he was much loved and respected.



By Nippon's Lotus Ponds. Pen Pictures of Real Japan. By Matthias Klein, formerly Missionary and Government Teacher in Japan. Illustrated. 12mo, cloth. \$1.00, net. Fleming H. Revell Co., New York, 1914.

These are pictures of life in the interior and country districts of Japan, untouched by the average tourist. To the leader of a study class the book is valuable, for instance in the preparation of a monolog and for the clear arrangement of contents. It also wakens new sympathy for Japan's hardworking people. One might criticize the reiteration of the adjective "little". as in "little men," "little carpenters," "little sailors," etc., and it gives probably unintentionally, a bit of patronizing touch somewhat out of taste. The chapters on Fishers and Fishermen, on Flowers and Forests are noteworthy. The account of the schoolgirls on a holiday trip to some of Japan's Meccas, with their welcome to a monstrous big pot of "honorable tea," is charming. The contrast between the funeral customs, so crude, so painfully material, and the later festivals for the departed spirits is striking. The floating lanterns on the waves, the lighted tapers, the tinkling bells, the cedar boughs and the white and gold lillies, the water poured on the ground to slake the thirst of those departed, combine in one more appeal for the true light and rebuke the morbid grief with its indulged expressions, of Christians at home. book is a help in adjustment to that golden mean between exaggerated, unintelligent admiration for all things oriental and the deplorable extreme of

despair as to ultimate results of work done there in the name of Him the latchet of whose shoe Buddha is unworthy to unloose.

The Christian Movement in Japan. 1914.
Tenth annual volume. Edited by John
L. Dearing. Maps. 8vo. 668 pp.
\$1.25. Published in Japan. For sale
by the Missionary Education Movement, New York.

This is an invaluable compendium of up-to-date information concerning Japan, including also Korea and Formosa. Missionaries, editors and others interested in things Japanese can scarcely afford to be without such a handbook. This year among the special features are the symposium on Hostel Work, the article on Social Conditions, on Kindergartens and on the Continuation Committee Conference in Japan. Korea is given a prominent place, and separate statistics for all lands are the most complete and reliable obtainable. These statistics (for Protestants) show 46 missions in Japan with 624 missionaries and 102,790 church-members. In Korea there are 13 missionary agencies with 480 missionaries and 72,203 communicant church-members.

Herbert Stanley Jenkins, M.D., F.R.G.S., Medical Missionary in Shensi. By Richard Glover, D.D. Map, frontispiece. 12mo. 154 pp. 2s., net. The Carey Press, London, 1914.

Nowhere in the Oriental world has the medical missionary found a larger, more fruitful sphere of service than in China. He has been the dissipator of prejudice, the road-breaker, the foundation-layer in many a city and in many a human heart. The immeasurable need and opportunity of China have drawn to it some of the choicest spirits, men and women imbued with the spirit of the great Physician, men like Noyes of Canton, David Grant of Chinchew, Mackenzie of Tientsin, Jackson of Mukden, and women equally lofty-souled. "They had learned that the 'candle of truth' needs a 'candlestick of mercy,' and that of all forms of mercy, medical mercy is the one most needed and least likely to be abused in heathen lands."

On this honor-roll belongs the name of Herbert Stanley Jenkins, of Sianfu, Shensi. He was an ideal medical missionary, a man of strength and gentleness, proficient in his profession, quick in the mastery of the Chinese language, deeply evangelistic in spirit.

His was a short but brilliant career, only seven years "in the saddle," and no sight of the "long day by the fire."

Dr. Richard Glover, a master-spirit among English Baptists, has written a brief but stirring and stimulating sketch of Dr. Jenkin's life, to which he adds two chapters on the work of the English Baptists in Shantung and Shensi. This book illustrates afresh the rare nobility of those men and women who have staked staking their all that Jesus Christ may be known among the ungospeled. book can be read in an hour and a half. One rises from it with a sense of hush and elevation and humiliation and spur, and the exclamation-"Where is there anywhere such a power as that of Jesus Christ to make godlike, heroic men."

Habeeb the Beloved. A Tale of Life in Modern Syria. By William S. Nelson, D.D. Illustrated. 16mo. 102 pp. 75 cents, net. The Westminster Press, Philadelphia, 1914.

Dedicated to the Syrian people in the name of Him who was one of them, by the well-known and honored missionary, whose life is itself dedi-

cated to Syria, this biography of a twiceborn Syrian is, as Dr. Stanley White says in his foreword "a tonic to one's jaded spirit" and "an apologetic for the inspiration of the Scripture that can not be answered." The deliberateness of Habeeb's conversion by means of the Bible alone, the exchange of the old sword—after a forty mile walk-for the Sword of the Spirit, how that Sword served in the varied persecutions following, the dramatic scene of the wife returning to her husband and to the greater loyalty to his God, the inevitable growth about this born leader of a group of believers, the Church in the home and the subsequent history of the Church and School at Mahardeh, the happy following of the son in his father's footsteps, the education of the daughter, the final elevation of the man to civil preferment these all hold one with intense interest. "Once on the verge of martyrdom in the flames of persecution, often driven from the village as a disturber of peace and corrupter of youth, opposed and resisted in his public and private career," at last we find Habeeb selected by the Turkish Government as civil president of the nunicipality Mahardeh, an office for which he was not even an aspirant. "Firm but not bigoted, zealous but not hostile, the one object of his life was to win all his neighbors to Christ; a true man, a loyal friend, such was and still is Habeeb the Beloved."

Tales of the African Wild. By Fred W. Dodds. 12mo. 175 pp. 2s. W. A. Hammond, London, 1914.

With graphic pen the author pictures the life in Southern Nigeria, and tells many weird and pathetic stories of the beliefs and customs that make a missionary's work difficult but necessary. The tales are interesting and well told and give a most realistic idea of the fetish worship, the hard lot of woman, and the kind of work that missionaries

are doing. The chapters make excellent reading for missionary meetings. The unattractive dress of the volume is a serious drawback to its popularity.

Manual of Missions. By Carl Le Roy Howland. 12mo. 175 pp. 75 cents, net. Fleming H. Revell Co., New York, 1914.

As a concise, clear, and careful statement of the conditions, needs, and progress of missions in various lands this volume is to be highly commended. Professor Howland has not depended for his information on original research, but has studied and condensed the material furnished by such authorities as the Encyclopedia Britannica, the World Atlas of Christian Missions, and the Missionary REVIEW. After a brief study of the religions of mission lands, the author surveys the mission fields, and concludes his volume with a series of excellent short quotations concerning the authority for missions, and the missionary forces prayer, money, and sacrificial service. Pastors and other church leaders will find this a very handy compendium of facts, but some of the statistics are incorrect—for example: Japan has 624 foreign missionaries (not 1,168), 102,790 church-members (not 97,117), and 1,772 native workers (not 3,049).

Our Task in India. By Bernard Lucas. 12mo. 183 pp. 2s. 6d., or \$1.00, net. Macmillan Co., New York and London, 1914.

The question that Mr. Lucas asks and seeks to answer is: "Shall we proselytize Hindus or evangelize India?" The one process is mechanical and formal; the other is spiritual and vital. Some may not readily distinguish between the two ideals, but those Christians who do will not fail to choose the latter course. It is the bringing of Hindus into living contact with the life-giving Christ that He may transform and direct them.

Mr. Lucas discusses the men and methods at work in India, the Indian Church and Literature, and the efforts toward cooperation and union

Everlasting Pearl. One of China's Women. By Anna Magdalena Johannsen, for 16 years a missionary in China. 16mo. 111 pp. China Inland Mission, Philadelphia, and Morgan & Scott, Ltd., London, 1914.

"Everlasting" Pearl is one of the precious jewels which brighten the crown of Christ in China. A "new woman, evangelist, pastor and Biblewoman, all rolled into one" is she. A religious devotee, taking the Vegetarian vows at twenty-two, she worked hard to accumulate merit that she might escape all the usual stages of transmigration and go straight to that goal for which she longed—a life hereafter without suffering. Kneeling before Buddha, night after night she would count her beads thousands of times, repeating O-mi-tu-fu, "in Buddha do I put my trust." She bore stoically the many sorrows of her harassed life in contemplation of the next. But because of the persistent efforts of one patient foreign woman who did not despair, the great opportunity came to Everlasting Pearl. Like the Gate of the City which is a single pearl, she became the gateway of many a soul to life. Her childhood and early years, s described by herself, are an intimate revelation of the life of a woman of the small shopkeeper class. The story her conversion and subsequent career is by Miss Johannsen. Her final surrender, in which supernatural visions had part, was complete, and it was a radiant life that emerged from the conflict: "It is God himself who has made me take this step, who was too strong for me and there is no turning back."

Through Lands that Were Dark. By F. H. Hawkins, LL.B.- Illustrated. 8vo. 159 pp. 6s., net. Paper. London Missionary Society, 1914.

A missionary secretary has here told, in graphic detail, the story of his year's journey in Africa and Madagascar. Among the more striking descriptions are those of the visit to Kuruman, Brit-

ish South Africa; to Kazembe, the chief at Mbereshi, British Central Africa, and to the leper asylum in Tananarive, Madagascar. The report is not technical, dealing with problems, but a narrative of observations and experiences.

Iesus Christ's Men—A Progress, 1813-1913. By Caroline Atwater Mason. 8vo. 163 pp. 50 cents, cloth; 35 cents, net, paper. Griffith & Rowland Press, Phila., 1914.

This is a missionary play, with a prolog, three scenes and a finale. presents the history of one hundred years of American Baptist missions and offers a fine opportunity for dramatic presentation. This would be no light task, but, if well done, it could scarcely fail to be tremendously effective.

In Far New Guinea. By Henry Newton, B.A. Illustrated. Map. 8vo. 304 pp. \$3.50, net. J. B. Lippincott Co., Philadelphia, 1914.

There is a fascination in reading about unknown people with peculiar customs, even (or, perhaps, especially) when these include cannibalism, sorcery, evil spirits, immorality, polygamy, and deathfeasts. There is such a fascination about this book, and it is well written. But there is also the interest that attaches to heroism and self-sacrifice in mission work—for, in 1899, Mr. Newton went as missionary of the Anglican Church to Eastern New Guinea. He offers an interesting criticism of the Anglican Mission (S. P. G.), saying that "it is doubtful whether they have ever had any definite theory as to how mission work should be conducted on any thought-out principles." He also says that the members of the staff in New Guinea "had little or no definite training for their special work." The missionaries have, however, endeavored to Christianize the native life rather than to Anglicize it. The facts and incidents given are interesting and impressive. The whole volume is a really valuable contribution to the knowledge of New Guinea and Anglican missions there.

NEW BOOKS

Men Who Prayed. Being Familiar, lleart-to-Heart Talks with the Reader Concerning the Lives of the Old Testament Saints who Offered Prayer to Jehovalı. By Henry W. Frost. With a foreword by Charles Gallaudet Trumbull. 12mo. 189 pp. \$1.00, net. Bible School Park, New York, 1914.

Educational Missions. By James L. Barton. 12mo. 271 pp. 75 cents. Student Volunteer Movement, New York,

1913.

The Missionary Obligation in the Light of the Changes of Modern Thought. By Alfred E. Garvie. 12mo. 141 pp. 2s., net. Hodder & Stoughton, London, 1914.

The Unknown God and Other Orthodox Essays. By Jacob Piatt Dunn. 16mo. 178 pp. \$1.00. Sentinel Printing Co.,

Indianapolis, Ind., 1914.

The Christian Movement in Japan, including Korea and Formosa. A Year-Book for 1914. Twelfth annual issue. John Lincoln Dearing, editor. 12mo. 668 pp. \$1.25. Missionary Education Movement, 156 Fifth Avenue, New York, 1914.

The Social Aspects of Foreign Missions. By William Herbert Perry Faunce. Illustrated. 12mo. 309 pp. 60 cents. Missionary Education Movement, New

York, 1914.

The Faith of Japan. By Tasuku Harada, LL.D. \$1.25. The Macmillan Com-pany, New York, 1914.

Chinese Students and China's Religious Awakening. Report of the Conference of the Chinese Students' Christian Association in North America, Kansas City, Mo., January 1-3, 1914. 25 cents.

Training the Little Home-Maker. By Mabel L. Keech. J. B. Lippincott Co., Philadelphia, 1914.

Romanism and Ruin, By Rev. H. C. Morrison, 60 cents. Pentecostal Publishing Co., Louisville, Ky., 1914.

PAMPHLETS

Livingstone College Year-Book, 1914.
Being a Record of a Year's Work at
Livingstone College, and of Former
Students in all Parts of the World, and Containing a Review of Recent Prog-

ress in Tropical Medicine. 6d. Livingstone College, Leyton, E., 1914.

Hartford Seminary Foundation Bulletin.
Commencement Number. June, 1914.
36 pp. Hartford Seminary Press, Hartford, Conn.

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